The Congregational Quarterly

EDITORIAL

THE cloud that darkens all our thinking, and overshadows such very different assemblies as the conference of Foreign Ministers in Berlin and the World Council of Churches at Evanston is the portentious possibilities of the hydrogen bomb. The exploration of the mysteries of creation has carried us to the threshold of a power-house at the contemplation of which we stand astonished, bewildered and afraid.

We have hitherto read the first commandment given to Adam, to have dominion and subdue the earth, as a promise of infinite blessing, often forgetting the responsibility which is inseparable from the possession of power and riches. We cannot, indeed, think too gratefully of the manifold gifts of God, but we can think too easily about them. Our Harvest Festivals must strike a deeper note henceforth. Now we are reminded yet again of what we would always like to forget, that we live in a dangerous world which, while it fills us with ever-growing astonishment, demands from us reverence and humility in our use and enjoyment of its mysterious powers.

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OUR first impulse as we realize some of the dread possibilities of this new power is to shrink back in fear. We prefer to be left in our familiar and manageable environment. Indeed in some of the discussions in public bodies and religious associations the note of panic is unmistakeable. There was a lady driver in the courts recently who confessed that in an emergency she had buried her face in her hands and waited for the crash. She had not had to wait long ! We can no more refuse the gifts of God which are made available to us through the insatiable curiosity which is part of our endowment than we can evade responsibility for our handling of them.

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WE need not believe that God has deserted us at this moment of crisis in human history, but subject to His overriding will, our fate depends upon whether we have enough wisdom, humility, and grace to control the lusts of the human heart. It is not money, but

the love of it, that is the root of all evil; it is not power, but the irresponsible use of it, that is our danger now. It is an old problem which faces us. What is new is that the consequences of failure are now immeasurably greater and may, indeed, be finally disastrous. The Voice speaks more clearly perhaps than ever before, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

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But the dread possibilities of the hydrogen and cobalt bombs cannot be isolated. They are the new modern phase of the problem that is as old as Adam. We cannot evade it, nor can we decide to limit the exercise of Godly restraint to these new weapons, for the panic-stricken reason that we may be involved in the destruction we would inflict upon our enemies. That indeed may be true. But the real issue is that the release of atomic power is a warning and a challenge to the spiritual convictions of mankind. Even we Christians have given too little heed to what we have always acknowledged, that God claims our strength, knowledge and abilities no less truly than He covers all our sins. That is why they are right who call us to repentence. Power—all power—is for use in the service of the kingdom of God.

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But what of those who acknowledge no responsibility to God in their use of power, but would use it for the subjugation of their fellows? Is it part of our Christian duty to surrender to them the unrestricted use of the hydrogen bomb, and whatever may follow it? Does no duty for the preservation of the accumulated treasures of civilization rest upon us? Are we to leave the government of the world to those whose only qualification for it is that they lust after it, persistently and ruthlessly? There are Christians who dissociate themselves from all such questions. When they are not merely evading grievous burdens which lie heavily upon the rest of the community it is possible to respect, and even envy, such detachment, even when we cannot share it. The slow and costly development of democratically ordered communities and States is part of our inherited treasure, and is the condition of much more yet to be achieved. In this dangerous world is it not to be defended? It is sufficiently clear that no great modern democracy can become an aggressor except in such ways as can be resisted, as is now being shown in many parts of the world. Has democracy no duty of self-preservation? George Lansbury once said that he had been a pacifist all his life, except for a period of two years when he was a member of the British Government. But where lies the difference

in moral responsibility between a member of the Government and the citizens who elect him to Parliament?

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DISCUSSIONS in public assemblies of the problems associated with atomic power would be more helpful if they were better informed. Much of the literature of the subject is too technical for the non-scientific reader and much popular writing lacks authority. This need is in great part filled by *Report of the Atom* (Eyre & Spottiswoode, pp. 288, 16s.) by Mr. Gordon Dean, Chairman from 1950 to 1953 of the Atomic Energy Commission appointed by the American Government. Mr. Dean was responsible for the organization of research in atomic physics and its applications during those critical years. The book is an authoritative account of how this vast power, which has already changed the world and will change it still more, made its first entrance into our practical life. It is a complicated and thrilling story that the author tells of "the atom as I know it." It is not more technical that it must needs be. "Buzzing round and very close to the nucleus I know are budgets, appropriations, labour disputes, material shortages, earnest and patriotic people, irresponsible people and all grades in between: spies, martyrs, civilians, soldiers, heroes and heretics. It would take many volumes to tell the whole story. . . ." We may well believe it. But what we are given is the outline of a story, which has its points of climax, but which tells of the beginnings of changes so great as to be beyond our present guesses. The famous letter from Professor Einstein to President Roosevelt is given, and there is a chapter on "Behind the Iron Curtain." It is a book for every man who has to think about atomic energy, and who does not?

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DR. BILLY GRAHAM has been approved by the Archbishop of Canterbury and the leaders of all the Churches; he has been received by the Prime Minister; he has conducted an evangelistic mission attended by unprecedented crowds culminating in the largest meeting ever held in this country. Nothing more could have been done to assure him of a welcome and show appreciation of what he has done. Singularly little criticism has been expressed in any quarter, though there are some who wonder whether the religious spirit expresses itself best in Mr. Graham's way. That will be resolved in the deepening experience of Christian life in those who owe their rebirth to this remarkable servant of God. He begins a good work, leaving it to be nurtured by the churches and blessed by the Holy Spirit in order that what has begun may be carried on. What greater service can any man do his fellow-men than to set their feet upon the way that leads to eternal life?

A CALL TO MISSION AND UNITY[1]

By KENNETH SCOTT LATOURETTE, D.D., LL.D., LITT.D., D.SC.REL.

OURS is a day when mission and unity are peculiarly urgent. We are living at the end of a great missionary era. To no small degree, in the world-mission of the Church, we are going on the momentum and are following the methods of the greatest epoch which the world has thus far seen in the world-wide expansion of the Christian faith. Largely because of the achievements in that epoch, Christian communities are to be found in almost every land and people. Founded by many different denominations, at first sight these communities appear to be an expression of the divisiveness which, in contradiction to its professed genius of love, has been strikingly characteristic of Christianity. Yet this is a day when, usually in new and often in tentative ways, the Christians of the world are drawing together. But in the continent of the largest population, Asia, and its fringing islands these Christian communities are small minorities. In Europe, the traditional Christendom, a de-Christianization of a nominally Christian population is proceeding. There is abroad an aggressive anti-Christian Communism. Probably more serious long-range threats are nationalism and a pervasive secularism. If we Christians are to be true to our faith, we must seek to bear witness to the Gospel to all men, utilizing to the full the existing churches, even when they are apparently feeble minorities. If we are to do that most effectively we must do so co-operatively, and by the example of Christian unity give evidence of the power of love in a world tragically divided by racial, national, class and ideological hatreds.

I have said that we are living at the end of a great era in the world mission of the Church. By implication, we are moving into a new era. We do well, therefore, to ask ourselves what have been the distinctive characteristics of the era which is passing and what, so far as we can discern them, are those of the one which is upon us. That is especially imperative because thus far, with modifications, the missionary enterprise of our day is committed to the patterns which were devised for the day which is passing. Some of the discerning among the churches' leaders are seeking the adjustments demanded by the new day, but they are groping their way. Obviously no one can now say the definitive word or create a final blue-print. Even had we greater wisdom than is ours, conditions shift so rapidly that methods suitable for the current scene may

[1] Delivered to the Annual Assembly of the Congregational Union of England and Wales in May, 1954.

need to be drastically altered to meet new situations which may come almost overnight. Yet we must be constantly alert to what is transpiring about us and we must be always seeking ways of meeting the challenges with which the changes confront us.

What, then, were the chief features of the era out of which we are passing and to which missionary programmes have been geared? One of these was clearly the rapid expansion and dominance of Western Europe. From about the close of the fifteenth century to the opening of the twentieth century Western Europe won the control of much of the world. That control was in part political. In it were embraced most of Africa, much of Southern Asia, and the majority of the islands which dot the oceans. More of the control was economic. The commerce of Western Europe penetrated beyond the boundaries of political administration. Even more extensive and ultimately more significant were the spread and influence of Western European culture. It was chiefly from Western Europe, although latterly also from the United States, that there came the science, the machines, the forms of education, the structures of government, and the ideologies which have worked revolution in the rest of the world. We need to remind ourselves that the global secularism in its present guises and the Communism which has captured most of the heart-land of Eurasia had their rise and earlier development in Western Europe.

It was in connection with this expansion of Western Europe that nineteenth-century Christian missions had their remarkable extension. They were not inevitable accompaniments of that expansion. They arose from the amazing awakenings in the Christianity of that century. Those awakenings began in the seventeenth and eighteenth centuries. They were primarily in Protestantism and chiefly in the two most rapidly growing empires of the time, those of Great Britain and the United States. The awakenings were also, but somewhat more tardily, in the Roman Catholic Church. Whether any causal connection existed and, if so, what, between these awakenings and the burst of energy in other phases of the life of Western Europe and its overseas extension through emigration is a question of major importance, but the answer is by no means clear. However, in spite of the close association of the religious revivals with other aspects of the burgeoning life of Western Europe, the missions to which they gave rise did not necessarily follow the political empire-building, the trade, and the cultural penetration of the world by Western Europe. Missionaries sought to take advantage of these movements and to render their impact upon non-European peoples constructive and wholesome. They fought ruthless exploitation, notably that through slavery and opium. They reduced languages to writing, translated

the Bible, were pioneers in the types of education that would enable peoples to take their place in the new world brought by the Occident, and in some great lands initiated the medical and nursing professions, and led the way in public health and improved methods of agriculture. Above all, they proclaimed the Gospel, nurtured churches, and explored ways of promoting Christian unity.

The close association of missions with the political, economic and cultural phases of the expansion of Western Europe had both advantages and disadvantages. Among the advantages were the weakening of historic cultural, religious, and political barriers, and here and there a willingness to listen to the Christian message as a possible clue to the strength of Western European peoples. Among the disadvantages were the quite natural inclination to view the Gospel as a phase of the seemingly all-powerful culture of the Occident and either to accept it as such or to oppose it as an adjunct and agent of European imperialism. Another, probably unavoidable, disadvantage was the fashion in which missions were geared to this particular stage of the expansion of the Occident. Although an increasing percentage of them were from the United States, a large proportion of the missionaries were from Western Europe. In most lands they were protected by Western European governments and in some countries their schools were subsidized by colonial régimes and knit into the educational structures set up by the European rulers. Even when these ties did not exist, missionary programmes were devised to serve peoples in particular stages of the impact of Western Europe.

To all who are at all familiar with the present world scene it must be obvious that mankind is rapidly moving into an age quite different from that in which missions had so spectacular a growth. Since World War I, western Europe has been a declining political and economic power. The decline was probably inevitable as other peoples acquired the intellectual and mechanical tools which western Europeans had developed, but it has been hastened and accentuated by the two world wars of the first half of the twentieth century. Concurrently the peoples whom Western Europe had brought into a colonial status have either achieved their complete political independence or are more and more restive under what remains of that status. They are demanding more of the good things of life. A vast ground-swell is about us. The under-privileged peoples of the globe are restless, aware of the injustices and hampering limitations of which they are victims, and are demanding their removal. Yet in many countries the populations, already crowded, are mounting and the pressure on livelihood is being heightened. As a recent observer has remarked, they are suffering from landlordism, poverty, and the corruption of their own leaders.

The situation is aggravated by world-wide inflation and the failure of most incomes to keep pace with the rise in prices. Simultaneously both Russia and the United States have grown in power. The former, the captive and champion of Communism, has become dominant in the heart of Eurasia, the largest of the land-masses of the globe. By a new kind of imperialism which makes much of its appeal in its denunciation of the older imperialism, Russia is threatening all the rest of Eurasia and, to a greater or less extent, the other parts of the world. Not so adept in the new form of imperialism, the United States is both feared and courted by peoples not under the Russian Communist fist. At the same time there has been a recession in the Christian tide in Europe, a recession whose connection with other phases of the decline in Western Europe, as is true of the connection between the revivals of the nineteenth century and the vigour in other phases of the life of that region, has never been sufficiently explored. Yet in the United States, in spite of manifest contradictions, the Christian tide continues to mount.

All this means striking changes both in the character and the environment of the Christian missionary enterprise. A smaller proportion of the missionaries, especially Protestant missionaries, now come from Western Europe. The two world wars, notably the second, dealt severe blows to the missions from the Continent and only slightly lesser ones to those from Britain. In many Protestant circles, particularly on the Continent, an older feeling of despair of improving mankind has been reinforced, a reaction against the attitude which we associate with Ritschlianism, and we hear much of an eschatology which, while maintaining that the victory over the powers of evil was achieved in the Cross and the Resurrection, holds that we must wait for an act of God to bring that victory to its full consummation. As Western Europe has waned in its support, the United States has forged to the fore. Its churches now bear, even more than before, the main burden in personnel and finances of the Protestant missionary enterprise, and the share of the Roman Catholics of the United States is mounting. This brings with it embarrassing problems, for some Americans praise missions from their country as an effective advertisement for the American way of life and would like to have them co-operate in such cultural undertakings on behalf of the United States in the cold war with Communism as the Point Four Programme. Moreover, numbers in the lands to which missionaries go view American missionaries with suspicion as agents of American imperialism. Another new feature, due to the world-wide inflation, is the sky-rocketing cost of conducting missions. Even where, as in the United States, the giving to missions has been increasing, it has not kept pace with the

expense per missionary. In Britain and the Continent of Europe the disparity is even more marked. This means the reduction of many missionary staffs, difficulty in maintaining existing enterprises, and, for some societies, the impossibility of reaching out in new undertakings.

Another feature of the age, and one at which we have already hinted, is the emergence and growth of what we have called the 'younger churches.' In many lands they are small minorities, but in most lands they are growing. In some peoples, notably the Karens in Burma and the Bataks in Sumatra, that growth has been in spite of extraordinarily adverse political conditions in the last few years. I need scarcely say that this growth is to be welcomed as evidence of the vitality of the Gospel and of the success of missions in the age out of which we are moving. Combined with the difficulties which beset missions from the 'older churches' which we have just now mentioned, it means that more and more the responsibility for the spread of the faith in their respective countries must rest upon these churches. Increasingly they share with the 'older churches' the witness to the Gospel. In 1947 the term "partners in obedience" (and by that is meant obedience to the Great Commission) was coined as descriptive of the relationship. Even that now seems to be outdated, for, along with the terms 'older' and 'younger,' it implies a distinction which is fading. We are realizing that everywhere genuine Christians are minorities set in a hostile world with the common mission and privilege of witnessing to the Gospel. Increasingly we are aware that in Christ there is neither 'younger' nor 'older,' East nor West, but that all are one in Him.

Another feature of the age, affecting especially churches in both Europe and Asia, is the spread of Communism. In several countries in Europe Communism, in close association with Moscow, is bringing intense pressures on the Church. In China a Communist regime has all but completed the expulsion of missionaries, both Protestant and Roman Catholic, has severed effective physical connections (although, thank God, not spiritual contacts through prayer) between the churches in China and those of the outer world, has sought to bring the Chinese churches to heel, and may be slowly strangling them. There are those who fear a repetition of that story in other lands, among them India, Japan, Korea and Africa.

The new age is also marked by the growing Ecumenical Movement. Through it Christians the world around are drawing together as never before. Its manifestations are multiform. To name only some of them, they are seen in the rapidly multiplying local, city, and State councils of churches in the United States, in numbers of national councils of churches, in such unions as the Church of South

India and the Church of Christ in Japan, in global confessional associations such as those of the Lutherans, Anglicans, Methodists, Presbyterians, Congregationalists, and Baptists, in the World's Student Christian Federation, the World Council on Christian Education, the International Missionary Council and the World Council of Churches. In one way or another the Ecumenical Movement has drawn into its circle the large majority of Protestants, some of the Eastern Churches, and a few thousand Roman Catholics. It is by no means all-inclusive. The largest communion, the Roman Catholic Church, officially stands aloof. Most of the Orthodox Churches, notably the major one, that of Russia, keep apart. A large proportion of the Protestants of the United States are not in it. Indeed, an increasing percentage of the missionaries from the United States, in Japan about half, are from bodies which decline to participate in the Ecumenical Movement and even reject it as heretical. Yet, as never before, on local, regional, national, and supra-national levels Christians of many traditions are coming together in a global fellowship.

In view of the changing age in which we live, what is the obligation and what the privilege of Christians as we face the world mission of our faith?

It is imperative that we recognize our continuing obligation to share in that mission. Through the International Missionary Council we are having a fresh study of what is called "the missionary obligation of the Church." That study had as one of its stages a meeting of the International Missionary Council at Willingen, in Germany, in July of 1952, but it is a study to which that gathering was only a stimulus. It is to be hoped that the Willingen gathering has simply given fresh impetus to what in the parlance of our day is called an 'ecumenical conversation' among the Churches of the world. One fact, by no means new, which that study has brought afresh to our attention is that the missionary obligation of the Church is not based primarily upon a few verses, such as those long familiarly quoted from the end of *Matthew* and *Mark* and the opening chapter of *Acts,* but is of the essence of the Gospel. Those verses—"Go ye into all the world and make disciples of all nations," "Go into all the world and preach the Gospel to the whole creation," and "You shall be my witnesses . . . to the end of the earth"—simply epitomize and sharpen what is inherent in the Gospel. The missionary obligation of the Church does not rest on any one verse or any few verses. It springs from the Incarnation and what is inevitably involved in the Incarnation—the life, teachings, death, and resurrection of our Lord—and what is entailed by Pentecost. The writers of the New Testament saw in the series of historical events centring about Christ acts of God of cosmic

significance, and in their light read the Old Testament and were convinced that they were there foreshadowed. "I bring you good tidings of great joy which will come to all the people." "God sent His Son into the world, not to condemn the world, but that the world might be saved through Him." "The time is fulfilled, the kingdom of God is at hand; repent and believe the Good News." "Thy kingdom come, Thy will be done on earth as it is in heaven." "No one knows the Father except the Son and any one to whom the Son chooses to reveal Him." "Come to me, all who labour and are heavy laden and I will give you rest." "Now is the judgment of this world. Now shall the ruler of this world be cast out." "You (namely Gentiles, no matter of what race or nation) who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him [Christ] having forgiven us all our trespasses, having cancelled the bond which stood against us with its legal demands; this He set aside, nailing it to the Cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in Him." "God was in Christ reconciling the world unto Himself." "God has consigned all men to disobedience that He may have mercy on all." "The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." "He has made known to us in all wisdom and insight the mystery of His will, according to His purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth." "The promise is to you and to your children and to all who are far off." These are simply a few passages which illustrate the temper of the New Testament. To its writers part of the wonder of the Gospel is that we are co-workers with God, that God has "committed unto us the message of reconciliation," the reconciliation of the *world* to Himself, and that we are to do greater works even than Christ, because He has gone to the Father.

But how shall we translate this into action in our day? The Communists have been reminding us that theory must be combined with action and that action must be adapted to its setting. This is no new revelation. In the New Testament we are warned that faith without works is dead, and our Lord had sharp censure for those who could not discern the signs of the times.

First of all we must realize that it is the privilege and obligation of every Christian to share in the spread of the Gospel. This includes each one of us here and every member of the churches of which we are members. This may seem a counsel of perfection, impossible of achievement. In a sense it is, but we live in a day when Communism is propagated by parties, every member of which is supposedly committed to selflessness in furthering the revolution

and bringing in the new order which Communism envisages. While Communist parties have not fully attained that standard, they apply a stern discipline and from time to time seek through drastic purges to bring their membership to an approximation of that goal. We cannot in good conscience adopt the same methods, but we can learn much from the earnestness, the sense of urgency, and the strenuous efforts to educate their members in the tenets of their faith and to ensure their loyalty to it, and to its propagation and implementation which we see in Communist parties. We must not rest content until all who bear the name of Christian are so intelligently and earnestly dedicated to the Gospel that they make it their major concern.

This dedication entails a world-embracing view and zeal in furthering the proclamation and application of the Gospel in concrete situations, whether geographically near at hand or distant. Thus far I have seemed to speak of mission and missions as though they were simply what we have usually termed foreign. There is a sense in which that is an accurate designation and to it I will recur more at length in a moment. Yet we need to remind ourselves that the Christian mission is to the entire world, both what we have traditionally labelled as 'home' and 'foreign.' Although with intensity, manifestations, and dimensions which vary from region to region, many of the same forces are operating everywhere. Industrialization affects all the world. A concomitant, what is sometimes denominated 'modern mass society,' appears wherever industrial and the associated commercial aggregations of population arise. It is seen notably in Great Britain, Western Europe, and the United States, where it began and where it has had the longest development, but it is also a striking feature of Canada, Australia, Russia, Japan, of parts of India and China, of some portions of Africa, and increasingly of Latin America. We see it in mining and factory towns, in great industrial and commercial cities, in new housing developments, in the older slums, in migrant labour, and in the vaster movements of population from country to city. The millions who are caught in it, this modern mass society, are largely uprooted from their old patterns of life, and often have little or no sense of community with its ties and responsibilities. Intimately connected with industrialization and modern mass society is secularism, with its weakening and disappearance of inherited religious beliefs and practices. It began in Western Europe and has contributed to a partial de-Christianization of that region, but it has affected quite as adversely non-Christian faiths. Part of this complexity of movements are missionary ideologies, including some forms of Socialism and notably Communism. Everywhere the Church is challenged. It must wage its battle on all geographic

fronts. Everywhere it must examine its old methods, organization, and programmes and adjust them to the new conditions and devise new ones.

Yet there remain valid reasons for distinguishing between the 'home' and 'foreign' aspects of the world mission of the Church and for stressing the 'foreign' segment. That is partly because by 'home' we usually mean what has traditionally been known as Christendom. It is here that Christianity has been the professed faith of the community. While for the majority that profession has not effected a drastic conformity to Christian standards and while latterly millions have either drifted away or been torn away by anti-Christian propaganda from such remnants of the faith as had come to them by inheritance, the culture of the Occident bears deeply the impress of the Gospel. In it the Gospel continues to be potent, and active and convinced Christians constitute substantial elements of the population. In contrast, in what we recently called the non-Christian world, Christians, while usually growing minorities, are very small minorities, the Gospel, while increasingly potent, can scarcely be said to have become as integral a part of the culture as in the Occident, and the dominant faiths are non-Christian. It is here that Christianity is confronted by the major challenge to its claim to be for all men, rather than for a particular and regional culture, that of the West. If, as we believe, the Gospel is for all men, we must seek to strengthen those churches which are witnessing to it in regions where they are still small minorities. Here, because of that environment, in many ways the problems are distinct from those in the Occident.

As we face this new age in missions outside the Occident, what changes shall we make in the procedures inherited from the past? One of the greatest missionaries of this generation has declared that we must recover mobility. It is his conviction that the missionaries from the Occident are too much engrossed in maintaining the institutions and the machinery inherited from a quite different day. This, he would say, is particularly urgent because, by and large, missionary staffs have decreased, especially those from Europe. Too much have missionaries been forced to become administrators of existing schools, hospitals, and other features of the structure inherited from an earlier day when missions were expanding and were pioneering in the introduction of features of Western civilization, which they adjudged to be useful for non-Occidental peoples. They tend to lose touch with the people to whom they are sent, and do not become effective in the spread of the Gospel. This may be an over-statement. Yet it is clear that we must courageously re-examine what has come to us from the past, and must be prepared to discard it if it does not clearly contri-

bute to the spread of the Gospel and the growth of churches which are effective witnesses to it. No single blue-print will suffice for guidance for the days ahead. Many will need to venture forth, like Abraham, in faith, not knowing precisely where they are going. The problems will have to be solved as we act, and, such is human nature, seldom will they be perfectly solved. Yet some of the directions in which solutions must be sought even now begin to be apparent.

We must ask ourselves what is the primary purpose of missions. Is it not being found in those summary verses to which appeal is traditionally made? In the command of the risen Christ as recorded in *Acts* it is to bear witness to Him "to the end of the earth." The familiar passage at the conclusion of *Matthew* is even more sweeping. It is to make disciples of all nations, baptizing them and teaching them to observe all that Christ commanded the little inner group of the disciples. In this would seem to be the vision of the complete conformity of all men and of all cultures to the standards set forth in the Sermon on the Mount and elsewhere in the sayings of our Lord. Either objective is breath-taking in its scope. The one does not preclude the other, but the latter, like the petition in the Lord's Prayer, "deliver us from evil," seems so impossible of realization as to be completely discouraging. Yet some of the greatest missionaries, challenged by it, have laboured with precisely that dream dominant. To it we owe scores of institutions and programmes, such as those aimed to make the teaching of modern knowledge ancillary to the Gospel, efforts to improve agriculture and rural life, hospitals and schools to combat disease and create a nursing and medical profession equipped with the skills of the Occident and dominated by Christ, and projects for promoting public health. Even more, there have been those who have hoped for the conversion of an entire tribe or nation, and have sought to pass on that purpose to the churches which they have helped to call into being.

In the second place we must ask ourselves the place of the foreign missionary in accomplishing this purpose. It is clear that he cannot be the only or the main instrument. In lands and among peoples where the Gospel has never been proclaimed, upon him must rest the burden of making a beginning and laying foundations. But, thanks to the labours of his predecessors, few such countries and peoples remain. In almost all there are churches, some feeble and some strong. His function is partly to reinforce these churches, particularly where they are small minorities, and partly to help to bring them the stimulus of contact with Christians of other lands and the Universal Church, suggesting new methods and especially providing a channel for the currents

of spiritual life from other members of the family of Christ.

In the light of these objectives of missions, in which ways should we move? One procedure must obviously be the courageous appraisal of institutions, which have grown up in connection with the missions of the past, or which are now being proposed or begun. How far has a particular school, hospital, or method proved its worth by contributing to the primary purposes of missions? Even though it may have so contributed in the past, is it doing so now? Since funds and personnel from the 'older churches' are limited and, even though they increase, are certainly not to be unlimited, in what institutions and through what methods can they most wisely be invested? We think especially of hospitals and schools. These have been characteristic of missions, and notably of Protestant missions. In many lands they were the pioneers in introducing methods and ideals which had been developed in the Occident and which would be of use in the new age into which people after people were being hurried. Now, since they have proved their worth, governments, some of them colonial and others independent, have entered the field. Possessed of far larger financial resources than missions, governments have developed schools, hospitals and programmes for public health and the improvement of agriculture far beyond the capacity of the churches to duplicate or parallel. Under these circumstances many institutions begun by missions had best be discontinued or turned over to the government. Wherever missionary assistance is continued it must be only on the ground that the institution is so unmistakably and distinctively Christian in its spirit, and contributes so positively to the effectiveness of the witness and life of the Christian community that the investment of personnel and funds is warranted, even though that means their denial to other projects. When tested by these criteria, missionary support will probably have to be withdrawn from many institutions. This will require judgment and resolution of a very high order, for an outcry of friends will arise whenever the application of the principle to a particular institution is proposed.

Another principle of action in the days ahead is always to consider how the aid from the so-called 'older churches' can most strengthen the 'younger churches.' In its broadest sense this is by no means new. For well over a hundred years it has been the avowed purpose of missions to bring into being "self-supporting, self-governing, and self-propagating churches." The emergence of the 'younger churches' is evidence of the success with which that objective has been attained. The degree of success varies from country to country and from church to church, but that in the main the results have more than justified the effort no one who knows the world-wide Christian scene can doubt.

However, not all the corollaries which follow from this principle have been fully realized. One is that the purpose of the aid from the 'older churches' must not be primarily the strengthening of the 'younger churches,' but that it must be so to strengthen them that they will not be encysted minorities, on the defensive, but will reach out to present the Gospel to the millions about them and will seek to transform through the Gospel the communities in the midst of which they are set. The "self-propagating" phrase of the familiar slogan must be stressed. Another corollary is that so far as possible missionaries and other aid from the 'older churches' must be given at the request of the 'younger churches' and must be under their direction. The rapidity with which it can be carried out must vary with the locality and the church. In general, missionaries have been too hesitant in applying it, too little inclined to trust the indigenous leadership. However, it is a pleasure to note that increasingly the principle is being implemented. That is particularly important in view of the intense nationalism of the age. For generations the criticism has been brought against Christianity that it is alien and Occidental. That the Gospel is in opposition to much in every culture and, therefore, in a very real sense, alien arises from the sin that is in man and from the very essence of the Gospel. That the Gospel comes in the garb that it has acquired through its long presence in the Occident is inevitable. To some degree this is praiseworthy. It is an indication that the Gospel has taken root in the West, as we long for it to do in every culture. However, we rightly wish it as rapidly as possible to divest itself of those features which are not of its essence and which are peculiar to the Occident. We hope that the 'younger churches' will not be exotic enclaves of Western ecclesiasticism, but will be vital and growing Christian communities to which opposition comes not because they are Occidental and susceptible to the charge that they are a phase of Western imperialism, but because they are loyal to the Gospel. Placing personnel and funds from the 'older churches' under the direction and control of the 'younger churches' entails difficulties and problems which are not easily met, but they are by no means insoluble.

Also intimately related to both the last two principles is the question of the manner of living of the missionaries. Often their manner of living has tended to separate the missionaries from the peoples whom they have come to serve. Foreign-style houses with their servants, and compounds, islands of Western comfort and customs set apart from the peoples about them, appear to substantiate the accusation that Christianity is Occidental and its missionaries part and parcel of Western aggression. Further ground has been given to the charge by the practice of some missionaries of trying

to keep their own social life distinct from that of the people about them and even, on occasion, treating them as inferiors. Fortunately much of this is passing, and some of the older and many of the younger missionaries have sensitive consciences which are troubled by the problem. There is no easy or simple solution. The safeguarding of the health of the missionaries both physical and mental, and especially the duty owed by missionary parents to their children, make it difficult. Numbers of missionaries are wrestling with the issue and have taken positive, in some instances heroic, measures to meet it, and not without success. Among them are some who have won the respect and affection, amounting almost to reverence, of those among whom they live.

A feature of the world mission of extreme importance and about which little has been done is that of ensuring the effective witness of Christians from the Occident, who are not in the service of missionary societies, but who go abroad as representatives of Western governments and private business companies. Many of these are at least professing Christians and some are earnestly so. What can be done to bring them to see their occupation as a Christian vocation, to give them a sense of fellowship, such as missionaries have, in a common divine commission, to help them in their devotional life and in an intelligent growth in the comprehension of their faith, and in exchanging information and ideas in making their vocation effective in its witness to the Gospel? Here is a phase of the world mission which we must seek to develop in the years ahead.

Thus far I have spoken mostly of mission. What of unity? More and more at least three affirmations come to the fore. One is old but increasingly urgent. It is one to which we have already called attention, that the Gospel suffers because of our divisions. The prayer "That they all may be one . . . that the world may believe" still waits for an answer. The world over, the Gospel would achieve much greater progress if Christians were to exhibit that unity of love which is of the essence of their faith. It is not so much that unity would make for greater efficiency, although it might well do that, but in it something far more important would have been realized, the triumph of the love of God in Christ over the lack of love and the pride of opinion and organization which remain in those who bear the name of Christ—in all but a few of the greatest of the saints. The second affirmation, and one to which we have also called attention, is that Christians are making phenomenal strides toward that unity. Through the many organizations at which we have hinted Christians are experimenting in concrete ways toward attaining it. The third affirmation is that in the days ahead we must continue to explore ways of achieving unity. Unity will

take visible organizational forms. However, if we pin our hopes on any particular organization we shall be doomed to disappointment. That is the road that has been travelled by the Roman Catholic Church, and it has led to enhanced divisions both between those who hold to it and other Christians and also within its own ranks. We are beginning to know some of the questions which must be faced and a few of the answers. However, we must always remember that the only true unity is that of love, and that to it organization must always be ancillary.

What is to be the outcome of the world mission? Is the entire world to be saved? Is God's kingdom to come fully and is His will to be done perfectly within history? Are all nations to become disciples and to observe all that Jesus commanded the little inner group who were his intimates? We must honestly say that we do not know. The writers of the New Testament are not unanimous in their answers. Contradictory replies can seemingly be supported from the recorded sayings even of our Lord. Here is one of the moot questions which divide Christian scholars of our day. Some hold staunchly to a belief in progress toward that goal within history. Others maintain that while the victory has already been won in the Incarnation, the Cross, and the Resurrection, evil is to persist in this present age and is to become more rampant, and that by His own act God will bring the age to an end in judgment, and then inaugurate a new heaven and a new earth wherein righteousness will dwell. It is a difference which for years has distressed the meetings of the International Missionary Council and has been perplexing the theologians who are preparing for the next meeting of the Assembly of the World Council of Churches. On one answer all Christians are agreed. God is the Lord of history. He has acted in Christ. He continues to work through His Holy Spirit. Eventually, whether within or beyond history, He is to effect His purpose which He purposed in Christ. Of this the great saints have been confident, both those of the New Testament and of our own day. We who would emulate them must be like servants who wait for their master, faithful in seeking to do His will, not knowing when or how He will come. We need again and again to remind ourselves that it is not for us to know times or seasons but, quietly trusting that God by His lordship of history has fixed these by His own authority, fulfil the conditions which He has revealed for the working in us of the great power which was, and is, in Christ, and through which, in His own way and time, His will is to be accomplished. We must live as already in the Kingdom, seeking in the unity of love with all who bear the name of Christ and in all our relationships to live as children of the Kingdom, endeavouring to bring all men to allegiance to it.

RETREAT OF THE CHRISTIAN VANGUARD IN FRANCE

By Howard Schomer, M.A.

I. Christians Discover the Proletarian Soul.

The *Figaro Littéraire,* the French literary weekly, has recently featured the story of the first 'worker-priest,' Arnold Brémond, a Protestant minister. When this young Swiss left his theological seminary in Paris in 1925, he turned to the factory rather than to the church for his first employment. After a year as an industrial worker, sharing the lot of the French proletariat and preaching only by his life, he wrote of his startling discovery of a heathen world in the heart of Christendom in his book *Explication du Monde Ouvrier* (Explanation of the Workers' World).

Fifteen years passed before inquiry into this new phenomenon, a whole social class that had never left the Church only because it had never been in it, advanced to a second stage. The Dominican, Maurice Montuclard, and his friends in the southern zone of occupied France began in 1942 to publish notebooks under the title of *Jeunesse de l'Eglise* (Youth of the Church). One number after another revealed how wide is the breach in France between the worker's mentality and that of his employer's Church. The studies and publications of this movement, rooted in an intimate knowledge of the militant workers' outlook on life, tried to bring a new youth to the old Church, to lead it to face its immense neglected apostolate to this unprecedented type of 'poor,' the organized mass of defrauded workers who have no interest in charity but require justice.

Simultaneously but independently, in the northern zone, Abbé Godin and his circle were bringing together the findings of some ten years' investigation of working-class religious practices and beliefs, published in 1943 as *La France, Pay de Mission?* (France, Pagan?). The heart of their discovery, corroborating the Montuclard analysis, was that the working-class *milieu* was irrevocably outside the parish-church structure, was ignorant of the basic doctrines of the faith, was contemptuous of 'bourgeois' moral codes and nearly without recognizable family life, finding its only real community in its trades unions and political parties. A group of Protestant ministers at work in the 'red suburbs' of Paris published a summary of their own very similar observations in 1947 under the title *Enquêtes sur les Valeurs Spirituelles à Paris* (Inquiries concerning the Spiritual Values in Paris).

Throughout the last ten years French churchmen of all types have been coming to face the unpleasant fact that while three-fourths of the nation are baptized, four-fifths are in no vital relationship with any church: perhaps four million Catholics perform their minimum 'Easter duties,' and all degrees of attachment of Protestants to their churches number something under one million in total membership. It was natural, under such circumstances, that the Cardinal Archbishop of Paris should, in the very midst of the Occupation years, give his support, theological and ecclesiastical, to the adventurous spirits desiring to launch the "Mission of Paris" and the "Mission of France." The first aimed at parachuting down into proletarian urban districts, where possibly no more than one or two per cent of the residents went to Mass, specially trained priests in workers' garb, determined simply to belong, honestly and completely, to the working class, earning their living in the factories or mines, living alone in typical workers' furnished rooms. The second sought, by developing a better distribution of priests as between rich and poor rural dioceses and by training able seminarists for the rural ministry, to halt the erosion of the crucially important rural foundations of the church institution. On a more modest scale Protestants also began to have their 'worker-pastors' and their official investigations of Protestant strategy with regard to the upheaval which changing population-trends were occasioning in their traditional mountain strongholds.

II. Ten Years of Apostolate to the Working-class.

While the rural and the demographic problems of the French churches were not essentially different from those met with in other countries, from the start the audacious experiment of sending Catholic priests in work-clothes simply to live and labour in the midst of the proletariat caught national and even international attention. First reports indicated that the workers were hostile, regarding them as spies planted by the bosses' church, the ally of all political reaction, in the very ranks of those who prepared the revolution. But soon it was observed that the worker-priests did not react to the tragic questions of the day in the same way as many of the high prelates. If eminent clergy often seemed to be well received by Marshal Pétain at Vichy, it was noteworthy that several of the humble worker-priests voluntarily joined the convoys of deported trade unionists whom the Gestapo were taking off to Hitler's slave-labour factories and concentration camps beyond the Rhine. It was apparent that they meant to be true workers as well as true priests.

At the beginning of the experiment pious but conservative Catholic employers likewise mistook the nature of this new kind

of priest. They were secretly pleased to have them as workers in their factories, for the 'good influence' they might be expected to exert. The disillusionment of the owners and managers was great when, with the labour unrest that followed the war, they found the priests breaking with the official Roman Catholic labour line. The Roman Church expects all faithful Catholic workers to join a Catholic trade union, and such unions have usually been slow to join a strike and quick to fall in line with government demands, the Catholic political party (M.R.P.) having key-posts in each successive Cabinet since the end of the war. But instead worker-priests usually joined the Confédération Générale de Travail unions, Communist-inspired, and they even signed public criticisms of the "weakness" of the official Catholic unions!

In the C.G.T. unions a number of worker-priests naturally rose to leadership: they were personable, industrious, militant, and their fellow-workers readily recognized in their words and actions an unmistakable sincerity. For the outraged and astonished bosses the last straw came when a number of worker-priests were arrested in the crowd of labourers who greeted the arrival of General Ridgeway in Paris, to take over the command of SHAPE from General Eisenhower, with a raucously hostile demonstration. The Prime Minister, M. Antoine Pinay, a circumspect member of the Catholic Church with considerable influence at the Vatican, is rumoured to have brought the whole scandal directly to the attention of Rome.

If the average French Catholic could then have written off the worker-priests as either straight communists or the dupes of Moscow, the blows which have since fallen upon them would have made little stir. But the fact is that these men, at the same time that they were making clear they genuinely belonged to the militant ranks of the left-wing labour movement, gave unmistakable and moving proof of their priestly character. Their personal life was irreproachable. In their furnished tenement rooms they regularly celebrated the Mass with first-century simplicity and reality. When accidents occurred in the mines, or sickness ravaged a neighbour's family, or sinful weakness undermined a comrade's character, by the sacraments and by the assistance or the counsel they brought to the needy they distinguished themselves as true pastors of their unconventional but growing flocks. Fellow-workers, men and women, called them by their Christian names, addressed them like all others in the plant with the familiar "tu" rather than the formal "vous," but their sacerdotal character was never forgotten. The convinced Communist leaders of one union in this neighbourhood would often, in the middle of a policy debate before the whole of their membership, turn to the silent young *abbé* in the crowd to ask whether a given proposition did or did not square with "the Christ's

line" ! Such was the strength of this worker-priest's moral influence with the rank-and-file, but more important, such was the influence of the Master many had come to revere through the witness of this disciple, that his answer was often decisive for the conclusion of the debate.

The typical worker-priest sought no publicity, but rather tried to work quietly, building for the years rather than simply for the hour at hand. His basic socio-religious judgment was that humanity is inexorably moving toward some kind of socialist society, that a third of the human race is already living in a Marxist thought-world, that the imperative missionary duty of the Church is to take its place among the people whose souls and bodies it would bring to salvation, and that the messengers of God must be indigenous to the cities of men. Such was the selfless sincerity of these men that not only their proletarian fellow-workers but also large sections of the middle and the intellectual classes, whether Catholic, Protestant or secularized in outlook, admired them as men. France as a whole was proud of the spiritual stature and human nobility of this new race of priests, one of the finest fruits of that broad, liberal renaissance which has come to the Roman Catholic Church in France in this century, now that at long last it has become an unestablished free Church, and indeed even a minority group, with memories of persecution more instructive than its souvenirs of former grandeur.

III. Anguish in the Church of France.[1]

But Christianity in France has now for several months past provided dramatic material for even the secular Press throughout the Western world. After the voluntary "reduction" to the status of layman of the Dominican Father Montuclard came the formal condemnation by the Roman Catholic hierarchy of the whole social movement, "Youth of the Church," of which he was the leader. After the order from Rome terminating the practice of summer interneships in industry for seminarists, followed by the closing of the seminaries which had been training future priests for the proletarian world, came the successive pronouncements concerning the whole ten-year-old experiment of the worker-priests, currently numbering about 100 men, of whom twenty at most belong to the monastic orders, the rest being diocesan priests. Hardly had the Jesuits called their handful of worker-priests back to the monastery when the hierarchy issued its ultimatum instructing the diocesan clergy among the worker-priests to return to their bishops for new assignments. Even before the deadline for submission had come,

1 This concluding section appeared in *The Christian Century* in May, 1954, and is included here by arrangement with the Editor.

Rome with uncustomary haste issued a new order concerning the Church of France, overriding the democratic internal constitution of the Dominicans by replacing without vote their three regional heads in France and exiling four Dominican intellectual leaders, who over the last decade or two had contributed immensely to a better understanding between the old Church and the modern world.

While the general reader in France opened his daily newspaper eagerly to see what the worker-priests would finally do, the Dominican intellectuals left their Paris editorial offices or professorships in an obedient but eloquent silence. Father Congar, a specialist in ecumenical questions and long time personal friend of many Protestants, the sensitive and prudent author of *True and False Reform in the Church,* was shortly assigned to a monastery in Jerusalem.

Meantime the bishops let it be known that March 1st was not a deadline in the usual sense, that the case of each worker-priest must be studied individually, and the tension seemed to diminish a little. Nevertheless seventy-three of the worker-priests issued a statement to their fellow industrial workers, vibrant in its declaration of solidarity, and perhaps somewhat Marxist in its style of criticism of the hierarchy's action: "We do not see how one can, in the name of the Gospel, forbid priests to share the lot and the struggles of the millions of the oppressed. But it must not be forgotten that the existence and the activity of worker-priests have struck with panic those circles which are accustomed to making religion serve their private interests and their class prejudice."

Thirty-one of the worker-priests in the Paris area, writing to the Cardinal Archbishop of that diocese, struck a different but equally sincere note. They state that they have been informed that the Church, in ordering them to return to their dioceses, their clerical garb, the life of the rectory and, most especially, to do no more than three hours of manual labour each day and to withdraw from all trade unions and political parties, seeks to protect their sacerdotal character. Denying that they have ever betrayed their priestly vows, pointing out that the hierarchy has even made it clear that they cannot obtain a "reduction to the ranks of the laity," they affirm: "Every year there are parish priests . . . who abandon their posts to escape from their disillusionment and from the scandal of a life too far removed from the ideal which they glimpsed in their youth, even as there are others who grow numb in the conscientious performance of a routine or who struggle hopelessly inside a vast machine against whose bars their initiative is broken. . . It is not our priestly character which the Church authorities would defend but rather an ecclesiastical framework outside which they cannot

conceive of either faith or priesthood as possible. . . But it has been precisely our mission to correct the narrowness of the framework to which now we are ordered back. . . You ask us to empty the Gospel of this sharing of the hard daily life of men. You desire that we should content ourselves with talking about it. . . You ask us even to submit inwardly to the measures which now befall us, although you do not even tell us how much farther this reversal of policy is destined to be carried. You demand that we, for all practical purposes, forget the religious problems which have been laid upon our consciences and which can only be faced honestly from inside the working class. . . We ask you to respect our rootage in that class, not to kill in us the call of Christ. . . We ask you to respect that dialogue which is born in us and others, the dialogue between the working class consciousness and our decision for Christ and His Church. We beseech you not to betray the missionary effort in France in the name of some higher interest."

Since 1st March of this year the keenest Christians of France, and in a measure of Western Europe, Catholic and Protestant alike, have watched and prayed as the men who wrote these bold and moving lines struggled with their souls. Nucleus groups of factory workers have gathered with their local worker-priests, trying together to find some way out of the dilemma. With the natural eloquence of unlettered but deeply anguished men, workers have been heard to say things like these: "The bishops must not think that they can take away our comrades, the worker-priests, and then send us chaplains. We don't want advice-sellers with a privileged position among us. If they keep the priest from being a militant labourer and trade unionist like any of the rest of us, they mutilate him, they kill him—as a priest and as a worker. Jesus, by the very fact that He chose to exercise a simple trade rather than to become an eloquent, moralizing rabbi, proved His determination to stay among the most humble. In the same way, the worker-priest isn't called to make great speeches from high up in a pulpit and to stir the crowds with sentimentality. He is called to bear his witness among the people round-about him, the workers in his factory, the families in his block. And because he knows the hellish rhythm of the factory machine, the crash of sheet metal, the feel of the mason's trowel, the miserable kitchen, the furnished room, the common struggle for justice, when he prays he will talk to God in a language which is ours. . . ." But when this worker-priest or that, feeling the pull of such a pastoral tie as few priests or pastors in parish situations could know, may in despair lean toward revolt against his Church, another consideration, another voice, perhaps that of a woman factory-hand, is sure to make itself heard in terms like these: "The priesthood of the priests who are

our comrades does not belong to them alone; it belongs to us also, to all the working-class. However hard the sacrifice may be, they must remain priests—for the spiritual future of our class depends upon them. If they stay in the factory with us now at the cost of their priestly standing, that won't do. They would still be pals, fellow-workers, union leaders—but that is not the same. We cannot ask them to renounce their priesthood. Without priests, we would lose faith. They are the Church present among us."

These glimpses into the intimate drama of the decisions now being painfully reached by the worker-priests suggest why the situation is yet by no means clear. *Le Monde* has reported that the leaders of the French hierarchy have recently been in close conference with some thirty ex-worker-priests, men who did return to their dioceses before 1st March, trying to find some new form for the future apostolate to the working-class. It is impossible to say what are the number and status of those not yet having yielded. Only one, Abbé Gouttebarge of St. Etienne, has publicly announced his rebellion, remaining on the job and accepting election to the secretaryship of his labour union. He was denounced at once by his bishop, who warns the public that the abbé no longer represents the Church and warns the abbé that if he persists in his disobedience the gravest spiritual sanctions will inevitably be applied. The combined effect of this long series of incidents has been to drive French Catholic intellectuals to protest against the Roman invasion of the freedom of the Church of France, even as it has whipped up the latent, but never dead, anti-clericalism of the French masses. There is more than a whisper in the air concerning "the ancient liberties of the Gallican Church." Some would welcome a concordat with the Vatican, through which the French State might defend the French Church against the narrowness of a Roman Curia in which, it is felt, reactionary influences are constantly hostile to the broad Catholic renaissance in France. For it is even more evident now than it was a year ago when Maurice Montuclard was on trial that a vast operation is under way, the stifling of that whole movement of social and intellectual pioneering which has made Catholicism in France unique in the modern world. But all France is wondering whether the prime-movers in this assault are to be found in Rome, in Madrid, in the Americas, or in France itself.

Protestants in France are not at all tempted to observe the present crisis in the Roman Church with amused or superior detachment. A few worker-pastors and worker-evangelists quietly carry on their ministry, similar in many respects to that of the worker-priests, amid all the furor of the present hour. French Protestant leaders know how true it is that all churches in this country—and in much of Europe—live at present in a kind of religio-sociological

ghetto. They realize that the basic issue which divides Roman Catholic *progressistes* and *intégristes,* the experimentalists and the fundamentalists, is one which every Church must face at various times in its history—how to bear faithful witness to the ever-living God at a moment when the old social and intellectual order is passing from the scene and the new one is yet but dimly seen. They believe that this indispensable adaptation cannot but be much harder for a Church ruled by an "infallible magistrature" than for Churches whose only head is Christ.

Against the Stream. By KARL BARTH. 253 pp. S.C.M. 16s.

This volume is a selection of Barth's post-war writings from 1946 to 1952, and should be eagerly read by those who wish to be familiar with some of the side-roads of thought of the great Reformed theologian. For it is a pleasure to turn from the interminable *Kirchliche Dogmatik* only one volume of which has so far been translated to writings which can be appreciated as wholes and which deal with contemporary issues. For here whether we find them wholly satisfactory or not are Barth's views on the place of the church in the present conflict between East and West. I doubt if Barth's position will be thought satisfactory, for it suggests a good deal too much sitting on the fence. With the desire to be scrupulously fair to both East and West, he appraises both with an impartiality in which I find it difficult to share, for we are not both, as he seems to suggest, in the same boat. The church in his view should be above the conflict, but to others it would seem that such a position is bound to lead it into the very Erastianism which Barth wishes to avoid, for it means that Christians, as members of the Church should not be involved in political commitment. How to avoid this neutrality and yet be realistic towards Communism is certainly a grave practical problem, but I do not feel that Barth helps in its solution. Nor does Brunner, whose very critical correspondence with Barth in the form of an open letter provokes Barth to open his reply with the words: "Dear Emil Brunner: You do not seem to understand." However, as I do not wish to misrepresent Barth's point of view, I suggest that the reader should familiarise himself with it as soon as possible. One of the best articles in this selection is entitled "The Christian Understanding of Revelation", which should destroy any false ideas anyone is likely to have about bibliolatry in Barth's thinking. If the titles of some of these writings will encourage people to read them, here they are: "The Christian and the Civil Community", "The Christian Community in the midst of Political Change", "The Church between East and West", "Political Decisions in the Unity of the Faith", "The Christian Message in Europe Today". Mr. R. Gregor Smith's short editorial introduction should not be missed. The translations are admirable.

GERAINT V. JONES.

THE BIBLE IN A WORLD CONTEXT

By A. M. Chirgwin, M.A., D.D.

It is a long time since the British press and radio gave so much attention to a religious celebration as they have given recently to the 150th anniversary of the founding of the British and Foreign Bible Society. The event has been front page news. And not in Britain only. The Society has from the first been both 'British' and 'Foreign' and celebrations have accordingly been held in other parts of the world as well.

So much has been written lately about what the Bible Society has accomplished in the past 150 years that it may be best to deal in this article with some of the features of the Bible cause that particularly stand out in the world of today.

The first is that in many directions there are unmistakable signs of a Biblical renewal. Precisely how and when it began is not easy to say, but the publication of Karl Barth's great commentary on *Romans* probably had a good deal to do with it, especially its emphatic assertion that Biblical scholarship had got on to the wrong track; that to read the Bible in a merely historical manner, as one would read any other book, was to miss its point altogether. The Biblical writers, he said, did not set out to write history in the ordinary sense of the term, but to proclaim the good news of salvation. They wrote, as one of them said, "that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." Barth's book was certainly one of the influences that helped to bring into being what has come to be known as 'Biblical theology' which has profoundly affected theological thinking during the last decade or two. By 'Biblical theology' is not meant a swing back to the theological orthodoxy and Biblical conservatism of an earlier generation. It is a forward rather than a backward movement. It does not discard the assured results of Biblical research. It accepts them, but it keeps them in their place. It regards the Bible as the source-book of theology, and the question that it asks when a new theological publication appears nowadays is not whether it meets the demands of the modern mind, but whether it does justice to the Biblical data.

This Biblical renewal has had many repercussions. Its effect is to be seen, for example, in the field of translation. In addition to the ceaseless work of Bible Societies in constantly bringing out translations of the Scriptures in the languages of the mission field,

there has been a record output in recent years of new translations—not just revisions—of the Bible in the languages of the older Christian lands; for example, in English and French and Spanish. Some of them are personal ventures like the translations of Professor James Moffatt and Monseigneur Ronald Knox; others are authorized or approved productions like the Revised Standard Version of America or the Maredsous Bible of the Belgian Catholics. The appearance of these new translations, not to mention the large sales they are enjoying, is a striking proof of the renewal of interest in the Bible nowadays. But that is not all. However much activity there may be in the field of translation, there is even more in that of revision. All the churches, younger as well as older, are crying out for more accurate and more readable versions, with the result that in every Bible Society far more effort is now being devoted to revising existing translations than to translating the Bible for the first time into new languages. Revision is the great task of the moment. There has, in fact, never been a period in the history of Christendom when so many revisions have been in hand at the same moment. In the light of these facts it is clear that to speak of a Biblical renewal is not to use a picturesque phrase, but to state a contemporary fact.

The second feature that stands out today is that the Bible plays a front-line role in evangelism. It is the spearhead of the Christian advance. The story of Bishop Subhan of the Methodist Church in North India will serve as an illustration. Born and brought up in an unusually strict Moslem home, he attended a Moslem school, studied the Koran under the direction of a well-known mullah, and lived and moved in an entirely Moslem setting. He had no associations of any kind with Christian people. To the best of his knowledge he had never met a missionary or even an Indian evangelist. He had never heard a Christian address and had never listened to a Christian sermon. But he had read a Gospel! Just one! "It was sufficient," he said. "It convinced me and I decided to become a Christian." Scores of parallels to this story could be quoted in which the Scriptures have been, so far as one can tell, the main or even the sole means of a man's conversion. The tendency has always been to regard such happenings as exceptional. But there are so many of them that they cease to be exceptions, and to go on describing them as such is not entirely honest. The simple fact is that all over the world and in all sorts of situations the Bible proves itself to be one of the most important agencies for winning new adherents to the Christian cause. In other words, it plays a front-line role in evangelism and is the pioneer's best tool.

"We should be completely lost without the Scriptures," says an American missionary working amongst Moslems in Pakistan.

"They are the spearhead of our work. We go into the bazaars and *melas* carrying Scriptures in our hands, and we lift them up saying, 'Here are books.' That starts the conversation." A British missionary in Northern Rhodesia writing about his African evangelist-colleagues says, "If they had not got the Bible they could not carry on. Year in and year out it is their regular evangelistic tool. They rely on it in all their teaching and preaching." A leading evangelist in Ceylon, speaking about his own evangelistic work says, "I regard the Bible as an almost indispensable tool." Add to that that those whose work lies in spheres as different as the gangster area of Chicago, the camps for refugees from Eastern Europe, the up-country villages of Peru or Billy Graham's enquiry rooms, all say that the Scriptures are the most valuable and effective instrument at their disposal. They have learnt from actual experience that in their front-line evangelistic service there is nothing to compare with the living word of the Scriptures. They find that it, more than anything else, brings man to decision. It pierces through his armour and gets home, for it is "quick and powerful and sharper than any two-edged sword."

This is true, not only in regard to work amongst individuals but also in city-wide campaigns, weeks of witness and similar large-scale concerted efforts. There is no better instrument than the Bible.

One of the largest and most rapidly growing churches in Brazil makes a practice of observing September as a month of evangelism. For a whole month its members focus all their energies upon this effort, making it a kind of annual ingathering or climax. They follow a recognized plan according to which the first week of the month is devoted to prayer and preparation; the second to a systematic visitation of every house in the neighbourhood, when a copy of St. John's Gospel is given to every family, and a word of witness added, together with an invitation to the meetings of the following week; the third week is the mission itself, with meetings of many kinds: and the fourth is devoted to visiting the homes of those who, during the previous week, signed a decision card, entered the enquiry room, asked for further information, or gave any other indication of special interest. At this second visitation the enquirer is given another Gospel to read, together with the first of a series of small tracts on the meaning of the Christian faith. In this annual effort evangelism and the Scriptures are so closely interwoven that it is almost impossible to disentangle them. The Bible is an essential part of the whole effort. What is more, this linking of the Bible and evangelism has proved itself abundantly fruitful and is regarded by the church in question as the main reason for its phenomenal growth. No church in Brazil uses the Scriptures

more consistently, and no church, so it is claimed, is adding to its membership more rapidly.

The Bible's role as the spearhead of the Christian movement is seen best of all in the work of the full-time paid colporteurs. In cases without number these men have been the real advance-guard of the Christian Church. Again and again they have entered an area long before any missionary or evangelist has appeared. In Latin America, for example, the Bible Societies were early in the field, and in hundreds of places people met for Bible reading long before there was any organized congregation. A veteran colporteur in Brazil with 50 years of experience behind him says, "In dozens of places where I sold the first copies of the Scriptures the people ever saw, there are strong evangelical churches today, founded, as it were, on the Book. It was almost always the case that the Bible was first on the scene, then later came the preacher. I cannot recall a single case when the Bible came second. Speaking from personal experience I should therefore say that, if you want to open up a new area, the first thing to do is to send in someone with the Bible."

The third feature that stands out is that the enthusiastic use of the Scriptures seems to be closely correlated with church-growth. There is, of course, nothing new in this. In the Early Church the Scriptures were a main means of evangelism. In fact so many well-known figures, from Justin Martyr to St. Augustine, owed their conversion to the Bible that, according to Harnack, the view was widely held "that the regular way to become a convinced Christian was to read the Holy Scriptures." And in all the great renewal periods in the life of the Church since then—the Reformation, the Pietist Movement, the Evangelical Revival, and the Missionary Movement—the Bible has played a leading part. The association between the Bible and Christian advance has been so constant that it is natural to expect that wherever the Christian cause is vigorously advancing there the Bible is being well used. There are certainly plenty of witnesses of that today. Latin America is a good example, for in few parts of the world is evangelical Christianity growing more rapidly, and in few parts of the world are the Scriptures being distributed and studied more eagerly. But Latin America is not by any means the only example. A survey of theological education in Africa recently undertaken by the International Missionary Council has revealed that in that continent also Christian growth seems to be correlated with the distribution and use of the Bible. The most significant example, however, is that which is afforded by the extreme fundamentalist wing of the Church. It may come as something of a surprise to people in Britain to know that the Pentecostals and the Seventh Day Adventists and some of the other 'new'

denominations form the real growing section of the Christian movement in the world today. In North America and in nearly every part of the mission field, they are thrusting forward in a fashion that is causing alarm to many of the older Churches and missions. They are pushful, zealous, and above all, Bible-centred. Whatever may be thought of their methods of interpreting the Bible the fact remains that they use it more assiduously than almost any other section of the Christian Church. It will not do to dismiss them as freaks and extremists. That was precisely the charge brought a century ago against the Methodists and Baptists in the U.S.A., which are today the two largest denominations in that country, the extravagances of their early days having long since been outgrown. History may well repeat itself, and in any case more attention needs to be given to these rapidly growing bodies that form the extreme right wing of the Christian army. So far as the present purpose is concerned the significant thing is that they put the Bible right in the forefront of all their activities. They make it the spearhead of their advance.

The fourth feature to be noticed is that the Bible provides the best rallying point for the Christian forces as a whole. It brings Churches together as nothing else does. There are no committees or councils more truly ecumenical than those connected with Bible work. Practically all the Churches give their support to the Bible cause. There was a time when the Vatican issued encyclicals denouncing the British and Foreign Bible Society and the American Bible Society by name because of their work of widespread Bible distribution. Today the Vatican has turned right round and now sends out encyclicals urging the faithful to read the Bible regularly and to distribute it amongst their friends. There is a 'Biblical renewal' within the Roman Catholic church quite as remarkable as that within Protestantism. It has not brought representatives of the Roman and Protestant Churches to sit side by side in Bible Society committees, and it may be a long time before it does so, but at least it has provided a point of contact between those inside and those outside the Church of Rome, particularly on the level of scholarly studies and translations.

Quite apart from the Roman Church, however, there is a remarkable willingness to join together for Bible work. Churches and groups that do not associate with one another for any other purpose come together in the cause of Bible distribution. Even the new denominations mentioned above, which often regard the older ones with suspicion, and are in their turn looked at askance, will openly co-operate in the service of the Bible cause. There are plenty of places where one can find today a Pentecostalist and an Anglican, a Seventh Day Adventist and a Presbyterian, a Lutheran

and a Baptist, a Plymouth Brother and a Congregationalist, with occasionally an Orthodox, sitting round the same table at a local Bible Society committee. There seems to be no other platform on which they all unite.

Is this just an interesting fact, or does it have some bearing on the question of Christian unity? Does it point to the possibility of a new approach to the ecumenical problem, based on Biblical rather than ecclesiastical considerations? All kinds of exciting possibilities begin to open up as one thinks of possible new ecumenical ventures that could start from a common acceptance of the Scriptures as the authentic Word of God. It is thought in some quarters that this line of enquiry might well prove at least as fruitful as the quarter of a century of work that has been put into wrestling with the thorny issues of Faith and Order.

The fifth feature that calls for attention is the need to speed up the process of Scripture distribution. The aim of the Bible Societies is to get the Scriptures into the hands of men and women everywhere as rapidly as possible. During recent years they have been distributed at the record rate of over 20,000,000 copies a year. This is an amazing achievement and is without parallel in the history of book production. But rapid as this distribution is, it is not rapid enough. At this rate it will take over a hundred years to get a copy of the Scriptures into the hands of every human being. And who knows what may happen in a hundred years? More 'iron curtains' may be dropped, more doors may be closed, and more millions may be induced to discard religion. For this very reason there is today a new urgency about Christian strategy, a kind of twentieth century apocalyptic, especially in regard to the need for the distribution of the Scriptures. The *tempo* must be increased, for 'the King's business requires haste.'

This need to get the Bible to everyone everywhere in the shortest possible time has led some people to adopt mass methods of distribution. Gospels have been dropped from aeroplanes in Mexico, or given out by the handful from laden lorries in Japan, or handed to the crowds after mass meetings in Korea, or offered freely over the radio to anyone who will apply for them in the Philippines. The motive behind these and similar ventures is the sense of urgency to get the Scriptures to the people while yet there is time. The method certainly has the advantage of getting the Scriptures to vast multitudes of people who might not otherwise receive them, but it is open to the criticism that it gives very little place to personal contact, which in evangelism is of the first importance. How can there be any effective personal contact when Gospels are dropped from the air, or when they are handed out to all and sundry at the end of a mass meeting? Those who use the method are already

conscious of this weakness and are seeking to remedy it. Nevertheless, what has been said earlier about Bishop Subhan and others must not be forgotten.

An alternative method of speeding up the process is to increase the number of those who make Scripture distribution their way, or one of their ways, of serving Christ. A good deal of thought is being given in some quarters to the enrolment of a great host of voluntary colporteurs and to the recognition of Scripture distribution as a form of church service on a par with lay preaching or Sunday School teaching.

"I always carry a copy of St. John's Gospel in my pocket," said an American businessman to his friend; "I give it to the man I get into conversation with in the hotel or in the train. I tell him that I have read it with much interest and that I think he would enjoy it too. I rarely find anyone who refuses to accept it." "I keep a dozen or so Gospels and Testaments on the counter of my shop," said a shopkeeper in Brazil; "I lend them to people to take home and read. A good many come back and ask if they may keep their's or have another one." "I have a dozen young men in my church," said a Japanese pastor in Kyoto, "who give ten minutes every day to Bible selling at street corners or at the railway station. In the course of the year they sell many hundreds of Gospels." "I give a week of my summer vacation every year to Bible distribution," said a theological student in Glasgow. "It brings me into touch with all kinds of people. I find it first-rate experience." There is no end to the ways that resourceful workers can find. Helpers of this kind are needed in every church, older and younger, and in every part of the world. They are needed not in ones and twos, but in thousands and tens of thousands. A million would not be too many. With a million voluntary distributors acting as an auxiliary force to the thousands of full-time paid colporteurs, there might be some chance of catching up with world need.

The position of the Bible in the world of today may be summed up by saying that in the world of theology the Bible is coming back into the centre again; that in the world of evangelism it is being increasingly recognized as an essential means for advancing the Christian cause; that in the world of Church-relationships and Christian unity it offers the most comprehensive platform for the meeting of the Christian forces as a whole; and finally, that in the present-day world there is a new urgency to get it into the hands of men and women everywhere with the utmost possible speed.

THE REFUGEE PROBLEM SINCE AMSTERDAM

A SURVEY AND A CHALLENGE

By Elfan Rees, M.A., D.D.

It was the World Council of Churches' First Assembly at Amsterdam which gave one of the earliest proddings to the international conscience regarding the magnitude and tragedy of the refugee problem. In so doing the Assembly gave an explicit charge to those who were to execute its policies and programmes in the inter-Assembly years to

> "give high priority to work for the material and spiritual welfare of refugees; and appeal to its member Churches in countries capable of receiving any settlers, both to influence public opinion towards a liberal immigration policy and to welcome and care for those who arrive in their countries."

It is only to be expected, therefore, that the stewards—in the field of refugee work—of "The First Six Years" should at this time be reviewing the situation and anxiously preparing, for the Second Assembly, an account of their stewardship.

Any such review shews that, at least, the situation has never been static and there emerges a kind of human and political balance sheet. A hearteningly large number of items appears on the credit side, but there is so much unfinished business and so distressingly large a number of unexpected items on the debit side that it is obviously no more than an interim balance sheet.

The credit side alone is an amazing story of human compassion and triumphant endeavour.

More than a million of the Displaced Persons of Amsterdam are the new Americans, new Canadians or new Australians of Evanston.

The Austrian Volksdeutsche of Amsterdam can, if they wish, be the Austrian citizens of Evanston.

Of the eight and a half million Germans expelled at the time of Amsterdam the West German government has found work for five million and has fully integrated half of those into the community.

Thousands of the aged and physically handicapped for whom at Amsterdam there seemed no prospect but death in camps are alive in the year of Evanston, cared for in special homes in a dozen countries.

Governments and United Nations agencies have worked miracles under impossible handicaps. Voluntary agencies and their supporting constituencies—notably the Churches—have shewn a constancy of concern, of achievement and of persistence which, in the case of the World Council of Churches, proves that Assembly Resolutions are not empty gestures.

New communities, economic, social and religious, have been established and old ones have been strengthened in many parts of the world and in them once hopeless families have found new hope, new purpose and new lives. In all this, both in ensuring that it was done and, in the doing of it, the World Council of Churches is recognized as having played a most notable part. The Conferences of Hamburg, Salzburg and Beirut were landmarks not only in diagnosis, but in propounding solutions, while the almost unceasing voice of the Commission of the Churches on International Affairs in the United Nations has made it a successfully tiresome advocate and mediator. In the very doing of it there is even more to tell. The fact that nearly 70,000 of the new Americans between 1947-1953, 4,000 of the new Canadians and 1,500 of the new Australians have become so only by direct Church sponsorship and action is only a notable example of a large world-wide operation. The average monthly figure for World Council resettlement in the much more difficult circumstances of 1954 is 750.

That is the credit side and any report on what has been done for the refugee problem that Amsterdam faced is clearly a good report. More has been achieved than the realists expected and almost as much as the optimists hoped.

Unhappily there is the debit side. The years have proved that the refugees were not a pent-up reservoir which, released by all that has been done since Amsterdam, might by Evanston run dry. They are clearly a moving stream fed by the springs of human injustice and must be regarded as a permanent malaise of our time.

With the notable exception of the Arab refugee problem two-thirds of the refugee problem faced at Amsterdam has been solved. It would, however, be wholly wrong if Evanston did no more than accept with relief reports of a reasonably successful fulfilment of an Amsterdam mandate. Evanston's duty is to consider what new tragedies have synchronized with achievements, what in consequence the current problem is and what is the ongoing responsibility of Christians and of nations.

The Churches of Second Assembly, if they are not the auditors of this interim balance sheet, are, at the least, committed shareholders, and one glance at the debit column must convince them that they cannot expect a dividend of easement for some years to come. The hard truth is that, while in many ways it may be a

different problem, the refugee problem in 1954 is greater and more world-wide than it was even in 1948. Amsterdam took a European situation and a Near Eastern situation into account. Evanston will have to be seized of a world situation. West Germany, and in particular Berlin, epitomizes what has been happening in Europe on the debit side. Between 1949 and 1952, 318,572 refugees from the Soviet Zone registered in Berlin. During the same period a further 356,502 passed through the Iron Curtain to other parts of the Federal Republic. In 1953 alone 297,040 refugees registered in West Berlin. Meanwhile, and in addition, there are still 240,000 non-German stateless persons under the mandate of the United Nations High Commissioner for Refugees in Germany. There have been, of course, changes also in the character of the German refugee problem. In 1948 it was a political menace and a seemingly insoluble economic problem. The determined efforts of the West German government to deal with the problem of integration and the country's remarkable economic recovery (since 1945, 25,000 million Marks have been spent on refugee programmes) have done much to minimize these aspects. 'Refugee' political parties and a permanent new proletariat of the dispossessed are being largely eliminated by extensive housing and employment programmes. It is still true, of course, that the German refugee lives only on the fringe of the economic recovery while he would be the epicentre of any crisis. Nevertheless, the most troublesome aspects of the problem today lie in the moral and social issues which have existed all the time, but which, unsolved, assume a new and more menacing importance as the political and economic aspects prove tractable. It is probably an exaggeration to say that West Germany no longer needs international financial aid for its refugee problem. Whether that be so or not, it desperately needs continuing international sympathy and assistance as it faces these other aspects of the problem. In Austria also legal and economic improvements in the status of the Volksdeutsche have done much to promise a not too distant solution to their problem. Unhappily there remain in Austria 39,096 refugees under the mandate of the United Nations High Commissioner for Refugees whose lot is little better and in some cases is actually worse than it was in 1948. Elsewhere in Europe—in Greece, Trieste and Italy—small-scale human tragedies of major poignancy drag on. They are definitely solvable, but only when the springs of human compassion are refreshed and immigration restrictions are eased.

In the Near East the Arab refugee problem continues to be bedevilled by politics. United Nations funds, unspent through these years, are available to provide a sound economic solution, if only the overshadowing political issues could be resolved. As it

is, the Arab refugee population is what it was at the time of Amsterdam and, except for the aged who have died and the under-six who outnumber them, they are the same people in the same place, but in greater despair. Finally it needs to be recalled that, like the German problem in Europe, the Arab problem in the Near East obscures a group of minor tragedies like plays within the play. There are pockets of European refugees in Egypt, Lebanon, Syria and notably Iran whose circumstances are desperate and whose only hope lies in emigration.

Evanston will have to consider Asia, in this context, if only because the last two years have seen the Department of Inter-Church Aid and Service to Refugees deeply committed to refugee operations there, more particularly—though not exclusively—in Hong Kong and Korea.

Some 15,000 out of a probable 20,000 refugees of European origin in Communist China are registered with the World Council of Churches in Hong Kong. Their only hope of survival lies in permission to leave China and permission to live somewhere else. Both are hard to obtain and they never seem to be available with equal facility at the same time. The fact that 3,186 have actually been moved through Hong Kong and resettled elsewhere is the result of one of the most remarkable operations ever undertaken by the World Council of Churches. The work goes on under increasing difficulties, with permission to leave the more uncertain pre-requisite at the moment. Meanwhile this particular operation has re-emphasized the necessity of demonstrating in a new way the fact that the Church is not a Church for Europeans. No Christian service to European refugees in China is justifiable without an equally intensive and concerned service to the Chinese refugees who have flooded Hong Kong. This is something new which Evanston must face, and face with the certain knowledge that failure here will bring into immediate question the whole validity of our missionary work.

Unlike that of China the situation in Korea is sufficiently in the news to lie uneasy on the conscience. Emissaries of the World Council of Churches have surveyed and investigated this especially tragic and poignant situation. Their reports, however, can never convey to those who have not been and seen the indescribable pathos of this current tragedy. Those who have not been there, but are aware of the outstanding relief and reconstruction programmes of United Nations, may tend to regard Korea as well cared for, and to feel that everything necessary to alleviate human misery is being done.

The facts remain that half the total population of South Korea are officially listed as being in one or another category of destitu-

tion, while there are at least 125,000 orphans or unaccompanied children.

The overriding factor, however, is that, even if United Nations provision were adequate—and it never can be—the piety, the heroism and the devotion of Korean Christians make a response from the Christian world mandatory. Korean Church World Service, established originally by United States church enterprise, is now developing a full-scale programme of operations supported by many confessions from many countries. This support must continue and increase, and at Evanston a commitment must be made to it. So much for the debit side. When, at Evanston, the delegates consider the refugee problem they should not dwell too long on what the churches have done since Amsterdam. That is so great a story that it may lead to undue complacency. We might remember that it was undue emphasis on the achievements of the International Refugee Organization (I.R.O.) which prompted governments to contrive its tragically premature demise. The story of achievement must undoubtedly be told if only because, in its recital, we reveal ourselves as successors to Canute—unable to stem the tide. The challenge to Evanston is that the Assembly should give thanks for, and even take pride in, what has been done and then see things as they are and take thought for the morrow. The continuing concern of all of us must be to emphasize what the present situation is and what it demands of the Churches in the future. There are today at least forty million refugees in the world. Their location is about as world-wide as it ever has been since the Dark Ages. There are areas—such as China—where action or inaction means life or death. There are areas of unplumbed need, such as Korea. There are situations—such as in Trieste—where we have reason to be optimistic of solution if we persevere. There are areas, as in the Near East, where we are frustrated by political intransigeance. There are areas, as in Germany, where economic revival has blinded us to deep-seated moral and social problems that persist. The United Nations High Commissioner for Refugees has submitted to governments proposals for final solutions to the situation of refugees within his mandate which, if adequate finance is forthcoming, give a reasonable hope that the greater part of this element in the problem can be solved over a period of five years. No one of them is a problem that a World Council of Churches can resolve by itself, but every one of them is an issue which our achievements, our responsibilities and our commitments have made an integral part and, for the foreseeable future, a permanent part of the life and work of the Churches.

SCHWEITZER HAS AN APPOINTMENT

By Norman Goodall, M.A., D.Phil.

"And they were in the way going up to Jerusalem and Jesus went before them and they were amazed, and as they followed they were afraid." There was a growing distance between Jesus and even His closest followers. They knew Him, loved Him, were learning from Him and following Him. But there was something about Him that kept eluding them: they could never feel that they had finally got the measure of Him, though they knew full well that He had got the measure of them. There are other hints of this in the Gospels: "He, passing through the midst of them, went his way:" that was when some of His opponents thought they had got Him. Again, "Their eyes were opened and they knew him and he vanished out of their sight:" that was when, having passed through death, He proved to those who loved Him that He was still alive. Neither friend nor foe could really keep up with Him. "Jesus went before them and they were amazed, and as they followed they were afraid."

This was due most of all to the ultimate mystery of His Person—the mystery that has led us to call Him both God and man. But it was based on other things as well—things which kept turning upside down the ordinary notions of what was sensible or profitable or even right. Take this question of ambition. If a leader is to lead, if he is to carry men with him and master circumstances and deal with obstacles and put some drive into things, surely there must be a strong grain of ambition in him. It need not be for his own eminence only; it can be for the cause, the party, the realm. But he will not miss a single chance of furthering these things by steps which will take him from one height to another. There will be a gradual but sure building up of his own position with increasing strategic strength. At the very least, if some of this is not altogether congenial to him personally, he will let his friends and supporters do a lot of it for him: he will be at their disposal when the cause needs advertising and the world wants to look upon its leaders.

This is just where Jesus completely baffled men. He baffled His followers when they were more than ready to do propaganda for Him: He mystified His enemies when they counted on having to deal with an ambitious man. If He had shown Himself to be looking for the prizes of leadership the general public would have rallied round Him; instead, His attitude puzzled and disappointed them. In all this it was not He, of course, who was making the

mistake. In this denial of ambition, in the ordinary sense of the word, He was moving unerringly towards the fulfilment of something more than ambition. He was the more surely leaving Himself in the hands of God and fulfilling His destiny. "To this end was I born," He could say, "and for this cause came I into the world." Instead of fulfilling a natural ambition to lead, He fulfilled a supernatural mission to save.

The Christian life is not just a copying of Jesus, an "imitation of Christ." That original can never be duplicated. Christian discipleship is, rather, such a relationship to Him, and to God through Him, that God's intention for all of us may be furthered. Yet while we cannot merely copy Him, we can find in some of His characteristic attitudes to life important clues for the right ordering of our own. One of these touches on the word 'ambition.' Here both His teaching and example point to the way of renunciation. And this is not merely a negative demand. It is the way of fulfilment. As the New Testament puts it: "For the joy that was set before him, he endured the cross, despising shame." And His word to us is: "He that loses his life for my sake and the gospel's shall find it."

There is at work in Central Africa today a man who provides a signal illustration of what all this can mean. If we have not seen the man himself, we have seen his picture: it is that of Albert Schweitzer. A man you would notice anywhere and in any company: heavily built; a great bush of hair beyond control; a large, drooping, untidy moustache; kindly, humorous eyes, though rather tired; very competent hands. At the age of seventy-nine he is slaving away in the tropics; working—as he has done for most of his life—from six o'clock in the morning until the wrong side of midnight.

He is endowed with an astonishing range of gifts and faculties. He has a commanding intellect; in the realm of philosophy and theology he is a man to be reckoned with, whether or not men agree with him. As a physician he combines the same first-class brain with a sure hand. He is in the top rank amongst organists, and is just as much an expert in organ construction and in the history of organs. His two-volume study of Bach and his music is a masterpiece. With his enormous capacity for work he unites a natural aptitude for leadership. By nature everything about him was made for eminence. Here are all the ingredients of greatness and the guarantees of success. But decades ago and in his prime he deliberately turned his back on success and made his home in what promised to be complete obscurity. He offered his gifts to the poorest of the poor and the lowliest of the low, on the edge of the

primeval forest. It has been open to him at any time to come back for good and take his natural place in any one of the realms of activity and influence in which he would be an acknowledged master. But no: he is under a vow with himself and Someone else, from which he neither desires, nor would seek, release. Years ago, after a few years' work in Africa, friends in Sweden invited him to make his home in one of their Universities. Security, comfort, all the opportunities that a scholar could want, were put at his disposal. His refusal was clear and simple. "I have an appointment," he said. It was an appointment with a primitive people in equatorial Africa. "I have an appointment:" and he is keeping it to the end.

It is, of course, something of a paradox that a man who so deliberately chose obscurity should have become world-famous. He set aside most of the prizes of this world: yet honours have been showered upon him—the Nobel Prize, the Goethe Prize, a couple of dozen honorary doctorates, in addition to those won by his own toil. He has received the homage of thousands of musicians; the respect of philosophers and theologians, the admiration of the great, the affection of the lowly. There are tens of thousands of men and women who can only speak of him in the superlatives of praise. An odd result to a life of renunciation! To Schweitzer himself it is often an embarrassing result; he did not seek it and did not want it.

The prize of the world's esteem has come his way—the fame and regard for which many men would be ambitious. But none of it has really added to his stature; he is not great because these unsought prizes have been showered upon him. He has not recently gone up in our esteem because he has won the Nobel Prize: if anything, it is the Nobel Foundation that has gone up in our esteem for recognizing what was already there in Schweitzer. Being set free from ambition, something which mere ambition could never achieve has come to fruition in him—the power to help and heal and kindle faith, hope and love. It is this which makes him such a blessing to humanity. It was not that he was working for a prize—"a prize to be grasped at:" he was humbly aware that there is a spirit to be received and a purpose to be obeyed.

There is an important feature in Schweitzer's life which is not as widely known as his main activities. Everyone knows, of course, that he is a man of great intellect. Yet this very acuteness of mind and massiveness of learning produced an intellectual result which would lead some men to repudiate Christianity. For the greater part of his life, intellectually he has been a sceptic with a deep vein of pessimism in him. He speaks of the "crushing result

of knowledge" making him "absolutely sceptical about our knowledge of the world." As for the state of mankind as a whole, he says: "In my judgment of the situation in which mankind finds itself at the present time, I am pessimistic. I cannot make myself believe that the situation is not as bad as it seems." Schweitzer's thought—especially his philosophical scepticism—is not shared by all Christian thinkers. But in the attitude he confesses, there is reflected a widely prevalent mood in our time. There is scepticism as to the possibility of finding the answer to the riddle of existence: there is pessimism concerning the fate of man and the future of civilization. On this basis many people conclude that there is all the less reason for renouncing whatever gains life can provide from day to day. You might as well give rein to natural ambitions and get what you can out of life while it lasts.

But for Schweitzer the consequences of his intellectual deadlock were very different from this. He simply concluded that if the intellect couldn't find the answer to the ultimate questions, something more than the mind must become engaged with the riddle of existence. The way in which he must live became all the more important. It had to be a way of living which would bring its own deep spiritual assurance. As he thought out this problem of conduct he arrived at those two or three convictions about the right attitude to things to which he has been so faithful. There was, for example, his best-known phrase, "Reverence for life." Here lies the key to his considerateness towards animal life as well as towards humanity. Here is the explanation of his humble, teachable attitude. Next there was compassion: an infinite capacity for caring; endless pity for others, though never a trace of self-pity. He set out to lead what he called a "revolt against thoughtlessness." His mission to Africa was one expression of this revolt. "The more I thought about it," he says, "the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task that offers itself to us in far-off lands. . . . We and our civilization are burdened with a great debt. . . . We are not free to confer benefits or not as we please; it is our duty." This deep sense of compassion and indebtedness to others, runs into a deeper sense of gratitude for the privilege of serving. Looking back on many years' work in Africa—service which most people would call sacrificial, he writes: "Joy at the success of it is not what I feel; rather, I feel myself humbled and ask myself how I earned the privilege of carrying on such a work." This note of sheer gratitude is one that he sounds more often than any other; gratitude for all that he has received lays upon him an irreparable debt of honour; he must share with others all that has come to him. "This question about the right to happiness," he says, "was ever in my mind. . . .

It became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health and my power of work." The result was the lavish spending of his powers, not for his own ends, but for the good of others. No retirement, not even at seventy-nine. From the obligations of compassion and gratitude there can be no discharge.

In such a way of life as this, ambition—in the ordinary sense of the word—just goes. The result is not something negative—a mutilated life, or an atrophied mind. It is release. With mere ambition out of the way, something better has *its* way, and that which has had its way in Schweitzer is what he calls "the spirit of Jesus" or "the King of our hearts who was sent by God"—an eternal reality through whose presence in our hearts we can alone make sense of living and dying.

There are not many people cast in the mould of Schweitzer. Nature as well as grace made him on a large scale. But the secret of his greatness is an open secret. It is known and accepted by tens of thousands whose names never hit the headlines. The answer to the riddle of existence may elude our intellect, but it is there for us if we will seek it with the whole of ourselves. For Schweitzer's intellect Jesus remained the great enigma. Yet for the whole man—the thinking, feeling, acting Schweitzer—the enigma of Jesus was resolved by obedience to Him. Long ago, at the end of a book which contained a lot of intellectual gymnastics about the problem of Jesus, Schweitzer wrote a confession of faith as moving in its form as in its content. The words have often been quoted but are worth recalling here. Writing of Jesus, he says:

> He comes to us as One unknown, without a name, as of old by the lakeside He came to those men who knew Him not. He speaks to us the same word 'Follow thou me' and sets us to the tasks which He has to fulfil for our time. He commands, and to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and as an ineffable mystery, they shall learn in their own experience who He is.

It is He who keeps you to it when otherwise the springs of compassion and gratitude would run dry. It is He who puts ambition in its place, setting the word 'service' far above it. It is in His Presence that we touch the abiding spring of reverence—not merely reverence for life, but reverence for Him who is the Way, the Truth and the Life. To know Him is life eternal; in His service is perfect freedom.

SHALL WE RE-WRITE OUR HISTORY?

By Robert S. Paul, M.A., D.Phil.

The date is significant. The year 1893 was the tercentenary of the execution of the English Separatists, John Greenwood and Henry Barrow, and of the Welshman, John Penry, and it was celebrated as an event of some importance by Congregationalists. The Congregational Union of England and Wales passed a resolution in 1892 recommending that its members should "acquaint themselves and their children with this heroic history, so that the Congregationalists of today may be faithful to their heritage, and sharers of the grace so richly bestowed by God upon their fathers." An impressive volume was published in the following year in which Dr. Alexander Mackennal retold 'The story of the English Separatists,' and there were learned papers by Congregationalists like Silvester Horne, Elvet Lewis, and the American, Dr. C. Ray Palmer. In his concluding chapter to the book, Dr. John Brown of Bedford wrote on 'Congregationalism: Old and New,' and he began by defining the origins of Congregationalism in these clear terms—"When we speak of Old Congregationalism," he said, "we mean that separate form of church life existing outside the Church of England in the reign of Queen Elizabeth": the identification of Congregationalism with Separatism was complete and undisputed.

This book illustrates the theory of Congregational origins with which we are all thoroughly familiar, and which has provided the historical setting in which many of us have been nurtured. It fades back to the shadowy form of Richard Fitz, as the first pastor of whom we have any written record, to Greenwood, Barrow and Penry as its most famous martyrs, and to Robert Browne as our earliest and principal apologist. It is a picture which has illustrated some of our best rhetoric, for it has provided convenient historical proof of the rightness of our cause when we have pressed for the disestablishment of the State Church, or when we have been warning our members against the dangers of 'taking episcopacy into our system'. For the date 1893 is significant not only as the tercentenary of the Separatist martyrs, but also as the hey-dey of economic and religious individualism, when a Nonconformity — emerging from the long struggle against persecution and social ostracism — was wedded to a political Liberalism whose ideas of inevitable progress and increasing freedom had been conceived in the discoveries of Darwin, given

birth in the philosophy of John Stuart Mill, and nurtured in the writings of Samuel Smiles. Nineteenth century individualism in England and America found that the theory of Separatism and Independency was an extremely congenial climate for the spirit of the age. The pattern that had been built up by the chronicler of English Nonconformity, Daniel Neal, was added to by such historians as Waddington, Dale and Williston Walker, and their work was carried over into the twentieth century by the greatest historian of them all—Albert Peel. Congregationalism was represented to have been from its origin in Elizabethan Separatism devoted to the complete segregation of Church and State, to the spiritual and material independence of every local congregation, and to an uncompromising opposition to anything that looked like clerical authority. When seen in the light of Brownism our political attitude to such questions as the Church Rates dispute or Disestablishment seemed to be but the logical expression of what we had come to regard as our 'historic witness': under the influence of nineteenth century Liberalism Congregationalists became Neo-Separatists.

But History is a fickle mistress. The popularity that swept the political exponents of these principles into power in 1906, fell desperately ill during 1914-18, died quietly in 1939, and was buried in 1945. The first reaction from the Neo-Separatist position came not from the historians, but from the theologians. The rise of the Ecumenical Movement, the influence of Continental theologians, together with the rediscovery of our own P. T. Forsyth, forced us to look again at Christian doctrine, and in particular at our attitude to Scripture, and to the Church and its sacraments. Our theologians began to discover John Owen, Thomas Goodwin and Jeremiah Burroughes—men who were undoubtedly Congregationalists, but who hardly seemed to fit into the picture of our early history which had been drawn around the Separatists. It was seen that those who led Congregationalism into the inevitable nonconformity of 1662 had done so reluctantly, for they had not only joined in the national form of religion that had been established during the Protectorate, but they had been Cromwell's most trusted advisers in establishing the system. The *Savoy Declaration* of 1658 was republished, and some attention began to be paid to Owen's *True Nature of a Gospel Church* and Goodwin's treatise on *The Constitution, Right Order and Government of the Churches of Christ,* and it was discovered that in these writings a different form of churchmanship went under the name of Congregationalism than was to be found in the writings of the Separatists. In particular there was a conception of the Church which extended much further than the local congregation, and which provided the

basis for a real conception of catholicity; it conceded some of the main points for which the Separatists had fought, but it put the local church within the discipline of the Church Catholic, and showed that spiritual autonomy was not something to be flaunted but held under Christ and in close association with sister churches. The Dissenting Brethren of the Westminster Assembly had been staunch in their stand for Congregational principles against the Presbyterian theologians at Westminster, but they were equally scathing towards Separatism. Indeed, in their *Apologeticall Narration* they declared that it was the object-lesson they had received while in exile of the divisions that occurred among Separatists that induced them to re-examine their own attitude to Church Order: "We had likewise the fatall miscarriages and shipwracks of the Separation (whom ye call *Brownists*) as Land-marks to forewarn us of those rocks and shelves they ran upon; which also did put us upon an enquiry into the principles that might be the causes of their divisions."[1] They not only denied that they were Brownists, but they utterly disavowed the name of Independency:—

> That proud and insolent title of Independencie was affixed unto us, as our claim; the very sound of which conveys to all men's apprehensions the challenge of an exemption of all Churches from all subjection and dependence, or rather a trumpet of defiance against whatever Power, Spirituall or Civill; which we doe abhor and detest: Or else the odious name of Brownisme, together with all their opinions as they have stated and maintained them, must needs be owned by us: Although . . . it hath been acknowledged that we differmuch from them. (p. 23f.)

These were the men who rose to power under the Protectorate, and they had very close relationships with John Cotton and those who were establishing the pattern of Church-State relationships in New England. It cannot be proved absolutely, but there are strong pointers to the view, that the word 'Congregational' was first used in America and Britain to distinguish their conception of Church government from Presbyterianism on the one hand and Brownism on the other. It appears that the word was first used by Richard Mather about 1640, and it was certainly used by Jeremiah Burroughes in this particular sense in 1646.[2]

This rediscovery of 'Congregationalism' has now been taken up vigorously in America, although it ought to be noted that there are certain practical issues affecting the life of the American churches that make a dispassionate appraisal of their own history extremely difficult at the present time. It is quite clear, however, that it was

1 Op. cit. p. 48.
2 *Irenicum*, p. 41.

the non-Separatist Congregationalists who shaped the relationship between Church and State during the early years of the New England colonies. Dr. Douglas Horton's book *Congregationalism* (1952) may not be the last word to be said about Congregational origins, but we cannot ignore the evidence which he presents regarding the Congregational churches of America.

Recently an important examination of the relationship between Robert Browne and the beginnings of Congregationalism has been published in the *Bulletin* of the American Congregational Association by the Rev. Verne D. Morey. The central figure of this study is in some ways Henry Jacob, who is dismissed by the *Dictionary of National Biography* as a 'sectary' and celebrated by Dr. Peel as a 'Brownist'. There are considerable doubts as to whether he was either, for he never regarded himself as out of communion with the Church of England, held himself aloof from the Separatists in exile, and entered into public controversy with such men as Francis Johnson and John Robinson. Historians since the time of Daniel Neal have regularly stated that Henry Jacob was converted to Brownism by John Robinson, but Mr. Morey presents some impressive reasons for thinking that Jacob succeeded in weening Robinson from his Brownism to a more moderate position. This question is, of course, of considerable importance to American Congregationalists, for if Robinson can be shown to have left the Separatist position, then it can be plausibly argued that the Pilgrim Fathers—with all their historical prestige—were of the same form of Puritan churchmanship as the later settlers at Salem. American advocates of this theory will have to explain how it was that the church at Plymouth manifested such interesting differences from the later settlers if their churchmanship was identical, but enough evidence has been presented to warrant a thorough-going re-examination of the relationships between Robinson and Jacob, and between the Plymouth church and those that followed. There is certainly sufficient evidence to show that even if John Robinson did not entirely give up his Brownist position, he modified his churchmanship considerably in the direction of Henry Jacob, William Ames and the Puritan Congregationalists.

Mr. Morey has no doubt what the implications of this research are for the understanding of Congregational origins, for he suggests that it should mean "the complete removal of Robert Browne and Brownism from the genetic tree of Congregationalism." Dr. Horton, in his introduction to Mr. Morey's paper, is equally exuberant in his judgment, for he suggests that this research "definitively and finally bows Robert Browne out of Congregationalism."

Can we go as far as this at this stage of our knowledge?

Technically the American scholars are right in that the 'Congregationall way' was formulated in Holland by exiles who professed no direct influence from Brownism. If I hold the view that it would be historically wrong to deny any possible connection between Congregationalism and Elizabethan Separatism, it is not because I should quarrel with Mr. Morey's researches, nor because I should wish to discount the influence of Congregationalists who have been too long neglected, but because I fear we may fall into the same trap as the Neo-Separatists at the end of the nineteenth century—i.e. the trap of reading into our history only those principles that are particularly applicable to our own contemporary circumstances.

There are real reasons for suggesting caution, for despite the disclaimers of the Dissenting Brethren, they reproduced in their churchmanship some of the most fruitful features of the Separatist congregations—notably the Church Meeting, which during the eighteenth century helped to keep our churches faithful to Trinitarian doctrine at a time when those who were not so provided—both in England and America—were drifting towards Arianism and Unitarianism. There are two ways of thinking of Congregational origins—either we can think of Congregationalism as a form of English Puritanism which had been modified by Separatism, or as a development of English Separatism—possibly by way of reaction—in the direction of Puritanism. Perhaps both views contain truth. It can be shown that there was considerable interplay between the Separatist and Non-Separatist exiles in Holland, and if we can accept what Mr. Morey has said about Francis Johnson and John Robinson, I would point out that they would regard their ultimate position, not as a return to something they had left, but as positive development *from* their Brownist position.

Furthermore, it should be pointed out that Browne himself gave up his Separatism and actually conformed. When allowances are made for the bitter persecution which he and his friends faced, and which was likely to force determined men into Separation, there are passages in Browne's writings which seem to foreshadow a good deal of the later Congregationalists' position as the logical development of his own. So Robert Browne may still be discovered to be a difficult man to bow entirely out of the family.

It would appear from the history of English Congregationalism that both Puritan and Separatist strands have been interwoven in the events of the seventeenth century, and that we are likely to do violence to the facts if we deny either one or the other. Professor A. S. P. Woodhouse put his finger on this point when he observed with reference to the politico-religious parties of the Civil War that the Congregationalists—or Centre Party—occupy "the whole interval between the Right, where the Puritan church-type is

dominant, and the Left, where the Puritan sect-type is not less supreme," and he goes on to state that "no fact is more prominent than the existence of the two types side by side, or their mutual influence particularly in the Centre Party, where indeed they merge."[3] At the Restoration those Separatist congregations which had not become Baptist became merged in Congregationalism as it went into nonconformity, so that both Separatist and Puritan traditions have contributed to the pattern of Congregationalism in England. Since 1662 the Separatist-Independent element in our tradition has been stressed very much more than the other, and it is undoubtedly true that through the years of nineteenth century individualism we sometimes spoke and acted as if our view of the Catholic Church went no farther than this. For these reasons the Congregational elements in our history need new study and new emphasis; but it should always be with the realization that if persecution should come to us again the Separatist-Independent witness would come into its own, in the declaration that the local church is a microcosm of the Church Catholic, and that it can be under Christ the custodian of the Church's faith.

This fact—for which I plead—that both Puritan and Separatist traditions have come together in modern Congregationalism, is surely illustrated in the very nature of the International Congregational Council. In the Congregational Christian Churches of America we have an example of an association of churches that trace their origin almost exclusively to the Puritan tradition—although the Pilgrim church remains a moot point, and there may well be (for all I know) Separatist elements in the 'Christian Churches' that merged with the Congregationalists in 1931. At the same time, in the Mission Covenant Churches of Scandinavia we have indigenous groups of churches that are almost entirely Separatist in spirit and pattern; and English Congregationalism is a fusion of both traditions.

Congregational history could well be re-written to correct the extreme emphasis upon Separatism, but let us be cautious. Our history would seem to show that Congregationalism in the seventeenth century owed much to Separatism, but that it received insights from Puritanism which enabled it to advance as far beyond Browne and his fellows as they had been in advance of the Elizabethan Church in their understanding of the New Testament 'ecclesia'.

[3] *Puritanism and Liberty*, Introduction, p. 36.

SOUTH AFRICA AND OURSELVES

By Horton Davies, M.A., D.Phil., D.D.[1]

Africa is a continent of vast political tensions in which three new political patterns are being worked out, and which are the inescapable background on which the work of the Christian Church has to be carried out. The pattern of *Self-government* is being hammered out in the British territories on the West Coast of Africa, with a remarkable degree of responsibility on the part of the new legislatures, to the delight of liberals and Christians the world over. The pattern of *Segregation and Subordination* of black to white dominance is being imposed with difficulty, but with determination, in the Union of South Africa. The newest and most hopeful political pattern of *Partnership* is being worked out in the recently formed Central African Federation of Northern and Southern Rhodesia and Nyasaland.

Now Congregationalists are not directly interested, except as well-wishers, in the work of the Christian Church in West Africa, where evangelism has been largely the work of the Methodists and the Anglicans. We are, however, deeply committed to the Christianization of Southern and Central Africa, through three agencies: the Congregational Union of South Africa (sponsored and so splendidly assisted by the Colonial Missionary Society, which has contributed over £60,000 during the past fifty years and which has sent out the vast majority of the ministers serving the Union); the London Missionary Society which, with Dr. J. T. Van der Kemp, sent out the first modern missionary to the shores of the dark continent and a most notable succession of doughty fighters in his train; and, the transatlantic counterpart of the L.M.S., the American Board of Commissioners for Foreign Missions who still do magnificent medical and evangelistic work in Natal, and in Southern Rhodesia, and notable social work on the Rand. The work of the L.M.S. and the A.B.C.F.M. is widely known, though not as widely as it deserves to be. On the other hand the work of the Congregational Union of South Africa is hardly known at all by the world-wide constituency of Congregationalists, and it is chiefly about them I am concerned here, since it was my privilege to be Chairman of the Congregational Union of South Africa for 1952-53.

It is fashionable to criticize South Africa; it would be more charitable to try to understand the peculiarly difficult tensions under

[1] An address given to the Annual Assembly of the Congregational Union of England and Wales on Wednesday, 12th May, 1954.

which Christian ministers of all denominations of all races live in that country. But in this paper I want to direct attention to the difficulties and opportunities before Congregationalism in Southern Africa.

In the first place, it should be remembered that here is the most complicated race problem in the whole world. In approximate figures there are about 2½ million Europeans; 1 million Coloureds (that is, Eurafricans); a quarter of a million Indians, with a sprinkling of Chinese and other Asiatics; and about 12 million Africans. For peoples of such different races, traditions, habits, languages and cultures to be forced to live together is itself a gigantic problem. But the problem is complicated by two other factors. These are: the different levels of educational and technical development on the one hand and, on the other, the political, economic, and social discrimination which is practised. For example, an African may be a University graduate or he may be a red-blanketed heathen living a stone-age existence several millennia behind the graduate. And, again, economically the white man's basement is the black man's ceiling, with all the frustration that brings to the able and ambitious African. No wonder that Congregational ministers have the sense of living on the edge of a volcano. Even an impartial American observer like Professor Kenneth Scott Latourette wrote of the South African situation in the relatively calmer days of the thirties in these terms: "The whites were determined to remain in control, politically, economically, and socially. The result was discrimination and acute and chronic inter-racial tension which, next to the anti-Semitism of the Third German Reich, were the most serious on the planet."[2]

It seems incredible to outsiders that a policy of segregation and subordination is being carried out by Dr. D. F. Malan and the Nationalists in South Africa at a time when a much milder Colonialism has failed elsewhere in Africa, and when the *herrenvolk* doctrine of fascist racism was overwhelmingly defeated in the Second World War. But, if there were to be a general election in South Africa tomorrow, Dr. Malan would be re-elected with an overwhelming majority. Let me try and explain how the *mystique* of the blood prevails in South Africa over all reason. All visitors to the great gold-bearing Reef in the Transvaal see the skyscrapers of Johannesburg and then they are taken to the administrative capital of Pretoria. On their way from Johannesburg they step aside to see *the* Monument erected to commemorate the Voortrekkers, the Afrikaner pioneers who settled in the chosen land across the river Vaal (for O.T. 'Hebrews' read 'Afrikaners,' and for 'Jordan' read 'Vaal,' and for 'Canaan' read 'Transvaal'). To

[2] *A History of the Expansion of Christianity*, VII, p. 225.

get to the chosen land they had to fight the African tribes already roaming and marauding over the hinterlands. And the Monument celebrates the victories of the whites over the blacks. After setting the scene I want to quote the observations of Lord Pakenham in his stimulating biography *Born to Believe*. He writes: "When I reached Pretoria and was shown the Voortrekker Monument with much personal kindness, I was overwhelmed with horror. The all too vivid sculptures within, depicting the slaughter of countless Africans by a handful of Voortrekkers at the Blood River, seemed calculated to serve one purpose only—the glorification of white, and above all of Boer, supremacy. Here national sentiment seemed to be emptied of all nobility." Lord Pakenham returned to Pretoria to partake of the Prime Minister's hospitality, and reported that "one remark of Dr. Malan's added to *my sense of his heartbreaking remoteness from any values I understand.*" "Do you know," Dr. Malan asked enthusiastically, "how many Natives were killed in that battle? Thousands," he said. "Those who were not slain in battle were drowned as they tried to escape. And do you know how many Voortrekkers were killed? Not a single one!" The observer's final comment was: "and the picture seemed to afford him satisfaction." Now you might think that this is sheer glorying in the blood, undiluted Naziism. It is not, for South Africans are notably kind in their individual treatment of Africans who are 'docile.' It is really whistling in the dark. Dr. Malan is convincing himself that the small minority of whites have superior strength to overcome the vast majority of Africans. The real tragedy of the whites in South Africa is not cruelty or wickedness, it is sheer blindness. It is they who are the present darkness of the dark Continent.

Is it possible to be ministers of reconciliation in a society which tensions are tearing apart? It is, and I go for my illustration to a Congregational missionary, Robert Moffat, who proved that faith can cast out fear, and the light of the Gospel of love can banish the blackness of distrust. Moffat was only 22 at the time, and he had been but a few months in South Africa, learning the Dutch language, and he was on his way to a kraal of Hottentots whom he would evangelize. His journey of several hundred miles took him one evening near a large farm where he decided to ask for a night's hospitality. As he approached the *stoep* (or verandah) he saw a large number of Hottentots reclining under the shade of the blue-gums. His Dutch host bade him welcome, gave him an ample supper, and, bringing the brass-clasped Bible to him, asked the missionary to conduct family prayers. Moffat seeing no servants present at family prayers, turned to his host, "But where are the servants?" "Servants? What do you mean?" the host returned. "I mean the Hottentots of whom I see so many on your farm,"

said Moffat. The farmer's blood rose and he shouted: "Let me go to the mountains and call the baboons. Or, stop, I have it. 'My sons, call the dogs that lie in front of the door'." Moffat dropped the attempt, but read as the lesson the story of the Syro-Phoenician woman who asked Jesus to cure her daughter, and the missionary took as his text the words: "Yea, Lord, but even the dogs eat of the crumbs that fall from the Master's table." After a few moments the host interrupted—this time in a calm manner—"Will *mynheer* wait a little? He shall have the Hottentots." The service over, the old Dutch farmer turned to the young missionary and confessed: "My friend, you took a hard hammer to break a hard heart." I do not know which to admire most, the courage of young Moffat, or the courage of the Dutch farmer publicly and in the bosom of his own family to root out a life-time's prejudice. But this I know, that the reconciling power of the crucified and risen Christ still resolves race tensions and still raises up his witnesses in difficulty and danger.

What are our Congregational Churches doing in Southern Africa?

(1) Our ministers and missionaries are still carrying on the great tradition of being the champions of the non-Europeans in the succession of Van der Kemp, John Philip, David Livingstone, John Mackenzie and Robert Moffat. The official history books in the Union still malign the missionaries as those who 'unsettled' the Africans by enabling them to breathe the heady air of Christian liberty. Only a few months ago one of our leading ministers preached on our racial religious equality in Christ and His Church over the South African Broadcasting Corporation, and he is now forbidden to broadcast again. Other ministers of ours, who have associated themselves with the struggle for improved political rights for the Africans, have reported members of the police in their congregations. I can personally vouch for the fact that the Vice-Chancellor of a certain university in South Africa was offered a four-figure cheque if he would dismiss a Professor of Theology on the score that he taught colour-blindness in Christian ethics. The critic was a Senator, and he interpreted the professor's teaching as a parson interfering in politics. These things I mention as a proof of the risks that a faithful minister risks if he proclaims the faith without fear and without favour, and ministers of all denominations, thank God, are doing it. Ministers and missionaries who do this are 'smeared' by the offensive term *kaffir-boetie*, which means 'nigger-lover.' But these are the badges of loyalty, the scars in the wounds of our Christian warfare and we should be proud of Congregationalists who are out there in the front line of the battle.

(2) Our denomination gives equal rights to its members, European, Coloured and African. In the Congregational Assembly you will find members of all races worshipping, deliberating, and eating together. Here the kingdom of God is far in advance of the kingdom of men. And we take particular pride in having elected as Chairman of the Congregational Union of South Africa, the Rev. C. W. Hendrikse, who was, and is, a notable Coloured minister. We were the first Christian denomination in South Africa to ask a non-European to occupy our highest post.

(3) Consider also the heavy responsibilities that the ministers of the Congregational Union of South Africa carry on their shoulders. There are approximately 57 ministers of all races (34 of them Europeans) and they have a territory so vast that the whole of Israel or Wales would fit into the Kruger National Park, and a community of 120,000 souls for whom to care. These 57 ministers are responsible for the pastoral oversight of 122 churches and 544 outstations. In South Africa every Congregational minister is literally a bishop, because on an average he may have anything up to ten communities to oversee.

As an example of the sense of strategy shown by the Congregational Union of South Africa and the Colonial Missionary Society, I would mention the founding some two years ago of the Congregational Church of Salisbury, Southern Rhodesia, which is the capital of the great new Central African Federation, where they are trying out the principle of partnership between the races. All Congregationalists should rejoice that we have a Congregational Church where the spotlight of the world is now focused and that one of our more adventurous English ministers, the Rev. Geoffrey Thrussell, will tackle the problem for us. ('Tackle' is the right word for the former scrum-half of Cambridge University's Rugby fifteen.)

* * *

What can Congregationalists outside Southern Africa do to help their brethren in this fascinating but difficult sub-Continent? *First*, let them refrain from irresponsible and ignorant criticism. It is fatally easy to criticize others for yielding to temptations which we have no mind to, or which are not real in lands where one racial group vastly predominates. If we want to remain smug, it is most convenient to malign Malan and the South Africans. Then, again, irresponsible and wholesale condemnation includes those who are fighting our battle for us and risking their liberties, their reputations, and their livelihoods to do so. Let it be remembered that criticisms are being expressed within the Union of South Africa as

withering and blistering as any from without, and by South Africans of the standing of Alan Paton. Then, again, quite apart from the element of hypocrisy in such criticism, we do the Christian cause in Southern Africa a terrible disservice if we give the impression that the situation is hopeless, and that South Africans are going inevitably down the Gadarene descent. If South Africans were to take this viewpoint seriously, the effect would be paralysis and inertia, and Christians have no right to suggest that any part of the world is God-deserted territory. There are colonies of heaven in enemy-occupied territory wherever Christ and His Church are found. Most serious of all, such wild and wanton criticism might deter others from throwing themselves into the front line of our common warfare in the Church militant in South Africa.

Secondly, we want more men in Africa and money to keep them there. And this, I am convinced, can best be organized through the Colonial Missionary Society. Indeed, ten more Congregational ministers, committed to colour-blindness for Christ's sake in Southern Africa, are worth the whole of Dr. Leslie Cooke's outsized wastepaper-basket spilling over with resolutions or criticisms passed by public meetings and assemblies.

The Text of the Epistles. A disquisition upon the *Corpus Paulinum*. By G. Zuntz. 295 pp. O.U.P. 27s. 6d.

This stimulating book assumes in its readers agreement with Lachmann that in Scripture if anywhere every word and every letter is worthy of the critic's toil. Dr. Zuntz believes in his craft and upbraids the prevailing scepticism which gives up hope of getting within sight of the original New Testament autographs.

The book is a detailed study of the Chester Beatty papyrus of the Pauline Epistles (P 46) with special attention to I *Corinthians* and *Hebrews*. This limitation of the field of illustration was essential if the work was to be kept within reasonable compass. Zuntz's method is to use P 46 and not the *Textus Receptus* as the standard of reference. His main result is a conception of the textual tradition in the second century as "a large common reservoir from which the two main streams of the later tradition issued" (i.e. Alexandrian, to which P 46 in the main belongs, and "Western"). Already at this early date there were Christian scholars watching over the text with real critical acumen—"we seem to perceive traces of generations of unknown early critics"—and where can this have been but at Alexandria? Zuntz thus allows that something like Hort's neutral text did exist about 200 A.D. The Caesarean type of text he regards simply as a stage in the Alexandrian process of revision. The Pauline corpus which became the archetype of later copies must have been ready by 100 A.D. It was adapted to popular requirements and so picked up those glosses characteristic of the so-called "Western" text, which was not confined to the West.

E. C. Blackman.

REPORT TO THE UNION[1]

By Leslie E. Cooke, B.A., D.D.

When our fathers and grandfathers founded the Congregational Union of England and Wales—a decision taken after much consultation and not without misgivings in certain quarters—they were taking a step greater than they knew. They brought into being not an organization but an organism; they created a fellowship which was to have a growing life of its own. I think they thought they were creating a piece of machinery, an organization which it was expedient to have at that time. It is true that they spent some time framing that remarkable document, Declaration of the Faith, Church Order, and Discipline of the Congregational or Independent Dissenters, which was adopted in May, 1833, but those discussions about the Union itself give no indication that they were working under any sense of theological or ecclesiological necessity. Indeed, what they did was to prescribe certain definite limits within which the Union was to act, and certain tasks which it was to fulfil. These still appear in the "Objects of the Union" which constitute the third section of the Constitution. The motion to constitute a Union of England and Wales carefully sought to provide against any possible misunderstanding of their intention. The Union was to be founded "on the broadest recognition of their own distinctive principle, namely, the Scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs." In seeing the need of a national fellowship of Congregational churches, they were right; in thinking that they could define the limits of the life and activities of such a fellowship once they had created it, they were mistaken.

What holds true of the national Union holds true of the County Unions and Associations which were its antecedents. These Unions and Associations were almost all formed for specific purposes, such as recruitment and training of the ministry, affording fellowship for ministers, and for Home Missions—but there is not a County Union or Association which has not passed beyond those first definitions and object of its purpose. True, the right—we should perhaps be less emphatic than our fathers in defining the Scriptural right—"of every separate church to maintain perfect independence in the government and administration of its own particular affairs" has

1 Delivered to the Annual Assembly of the Congregational Union of England and Wales in May, 1954; (abbreviated).

been preserved, but the association of churches in County Unions, and churches and County Unions in the national Union, is not the assembling of the constituent part of a machine, but rather the integration of the members of a living organism. The Union is more than an aggregation of the separate churches and associations; something new has entered into the life of Congregationalism by the very fact that the churches and County Unions entered into association for the achievement together of certain purposes beyond the power of each several part, and yet for the benefit of each.

* * *

Whether we like it or not, the fact that we do certain things together for each other is carrying us beyond the concept that a Union—whether national or county—is an optional association of independent units for certain pre-determined purposes.

If our relationships with other Churches and Councils of Churches are to mean anything at all, certainly if they are to progress, then the Union must act as an entity.

Let me give four examples of this from four different fields of Christian co-operation.

I will speak first domestically, of our membership of the International Congregational Council. At Wellesley in 1949 the decision was solemnly and responsibly taken to carry this fellowship a stage further than the somewhat loose arrangements whereby Congregationalists of the world organized a great 'get-together' every ten years. There were reasons for this—the coming into being of the World Council of Churches, the awareness that Congregationalists in different parts of the world were in need, and an acknowledgment that there were fields of joint service in which no one Union was acting or could act alone. That the decision was a right one has been amply revealed through the ministry of Dr. Berry in these past six years, and the increasing service of the International Congregational Council to each member Union. At St. Andrews last summer, some important things were said and done. How important we were not fully aware until we read that excellent volume of *Proceedings*. St. Andrews revealed the different ways in which Congregationalism itself has developed in different settings. British Congregationalists found it difficult to comprehend the American development, and the Americans did not understand what we were talking about in our speaking of the 'gathered church' and Church Meeting. St. Andrews also revealed that in certain lands Congregationalism had lost ground, and in others had hardly made headway at all. In fact, its very conception of the Church seemed to unfit it for the needs of new lands and new nations. Moreover, it was clear that, in many places, Congregation-

alists had found it comparatively easy to enter into Union Churches.

Now clearly it might be right—I do not say it will be—to invest the International Congregational Council with greater responsibility in its next stage of development, so that the experience of Congregational churches in different settings might be shared by all, so that steps might be taken to strengthen Congregationalism where it is weak, and help it forward where it has not progressed at all, and so that the International Congregational Council becomes the means whereby the separate Unions maintain their relationship with Congregationalists who have entered Union Churches. Those would be important decisions. They are already important matters in which the Union is involved as an entity.

Secondly, think of our membership of the Free Church Federal Council. By common agreement, the last Congress at Worthing seems to have been the most important for many years. The whole question of Free Church Unity was opened up again—and opened by the interesting suggestion that the Free Churches of this country might find greater unity, not by a series of negotiations with each other, but by seeing themselves drawn together in membership and service of a national, united, Reformed Church of England.

Now, of course, there are many who rule out the very idea immediately. Fear, perhaps, of the possibility, contentment with the *status quo,* native inhospitality to a new idea, or perhaps an unreadiness to enter upon negotiations which, like so many in the past, have proved fruitless—might be the reasons. But, there may be in that concept a piece of creative and imaginative thinking; there may be even a word of God to us all. Certainly the Reformed and the Evangelical witness in this country is suffering because of divisions among the Free Churches, and the consequent misuse of resources. If this creative concept were taken seriously, then this Union would be involved as an entity.

In the third place consider our membership in the British Council of Churches. Now it has become quite clear that if Christian opinion is to be effectively expressed, and Christian action taken in the life of this country, then the Churches must think, speak, and act together. That has been increasingly happening through the British Council of Churches. There have been representations made about Sponsored Television, and undertakings secured in the pursuit of what to many of us still seems to be a questionable policy; representations made about the Colombian situation; places were secured for all the Churches at the Coronation; work has been done in spheres of education, industrial life, international affairs, with achievements beyond the power of any one denomination acting alone, certainly beyond our power. Yet in all this, the Union is involved as an entity.

And fourthly, consider the implications of our membership of the World Council of Churches. No one looking at the achievements of the first six years of the World Council of Churches can escape the conviction that here is a great movement affecting the life of all the Churches. When the Assembly meets at Evanston in August, it will have before it a most important statement on "Jesus Christ, the Hope of the World". That statement has been prepared by the leading scholars of the world, and subject to conversation and criticism among the Churches. No communion can afford to overlook it. Before the Evanston Assembly, too, will be the product of long discussion of matters of Faith and Order. The report of the past six years will give account of the measure of unity and co-operation achieved in certain realms. In political and social action we are indebted to the guidance, the supply of valid information, and representation in the name of the Churches in the areas where political decisions are taken, afforded by the Churches' Commission on International Affairs. Action in the framing of the Declaration of Human Rights, in seeking to secure religious liberty, in bringing Christian judgment to bear in the Korean Truce talks, the Boston and Geneva Conferences, in the Colombian and African situations, are a few of the items on the long list of achievements in this sphere. The development of the services given by the Churches to each other and together in the ministry to human need through the Department of Inter-Church Aid and Service to Refugees is an exciting story. The Ecumenical Movement, through its organized expression in the World Council of Churches and the International Missionary Council, is providing a strategy for Christian thought and action which no individual communion can ignore without serious loss of power and effectiveness. Every church is having to realize that effective Christian action is possible, but only in collaboration with other churches. Every church is exposed to the challenge, discipline and insights of the experience and tradition of other communions. Every church is being challenged to think about its own future.

But in this relationship with the World Council of Churches, the Union has to act as an entity. It is compelled to act as though it were a Church. This dilemma will not ease. As the World Council itself develops, so the obligations of our involvement will increase. Modifications of our own life as a communion may be made necessary for the sake of securing the one-ness of the whole Church of Christ. If this great movement of the Spirit is to move to its fulfilment we may find ourselves caught up in it with the most unexpected consequences. How can Congregationalism react? It can only do so by a developed awareness of its own corporate life. Paradoxically, while Congregationalists, by virtue of their training

and their churchmanship, are equipped to move freely and naturally in this whole area of ecumenical life, Congregational churches are the least equipped to take responsible, corporate action in that area.

When we turn to consideration of our relationships with secular authority, the same point is driven home. Here the obligation of the Union to act as an entity is at the level of temporal compulsion. I need not dwell on this at length. I simply enumerate the illustrations—the dealings with the War Damage Commission, the arrangements for licences for new buildings, the whole sphere of activity covered by the Churches Main Committee, land purchase, taxation, rating, costs of public services for churches, light and heat, and a hundred other things; in a different way, the representations to our Government about Central Africa, about Colombia, Sponsored Television, the treatment of conscientious objectors. All this involves action by the Union as an entity. Often the local church is not given an option of independent action, and, if it were, would in these matters be quite powerless. Whether we like it or not, as far as Congregationalism is concerned, the whole is more than the sum of its parts.

Now let us turn again to some of the proposals which are coming before this Assembly.

For the past two years we have been engaged in a thoroughgoing examination of the structure and organization of our denomination. That examination has given us certain assurances. It has assured us of the economic working of our central administration. We have been assured that the counties are not ready for a closer integration of their life with one another in provinces. We have had an endorsement of the ministry of the Moderators. We have certain proposals for a closer integration of Committees with the counties and churches.

The most important proposals that are coming before us are those of the so-called Total Financial Operation. It is not unimportant that this Assembly can discuss these proposals in the knowledge that if it carries them into effect, the new scheme will start without any accumulated deficit on the Union General Account, and a small surplus on the working of the past year. When you remember the situation at the end of 1951 and the painful operation of 1952, you will agree that we have every reason to be grateful.

What I want chiefly to say, however, is that acceptance of these proposals will set the course and fix the pattern of denominational life for the years to come. We could not have got thus far without the pioneering experience of the Home Churches Fund—but the fact is, I believe, that historians of the future will note these years

1948-1954 as the time when Congregationalism in these lands adjusted its life and equipped itself for a new era. We have seen the end of those days when the denomination was financed by large and periodic appeals, when it was possible to rely on large gifts—the splendid and shining days of liberalism and *laissez-faire*. We have had to adjust our life to a smaller constituency, and still more to the conditions of a welfare State and a planned society. In a way without precedent in our denomination, the constituent member-churches and associations will both determine the budget of denominational expenditure and accept responsibility for providing the money, and this for all purposes. This involves an integration in our life such as we have not hitherto experienced. More than ever it will be true that if one fails, all suffer! I believe it is right that we should go this way, but to do so will call for cohesion, co-operation, co-ordination, unprecedented in our Union's life.

So much for our development so far. Already new situations confront us which call for a response. Consider the evangelistic task which is ours. I had the privilege of reading in page proof *A Restatement of Congregationalism*, by Daniel Jenkins (published by Faber). In this, Mr. Jenkins shows convincingly our effectiveness among what he calls the "Home Service Programme population", but our ineffectiveness among the "Light Programme population" and the "Third Programme population". We do not seem to be able to reach the one. We cannot seem to hold the other. Many grow up in our churches and achieve intellectual and cultural eminence, but Congregationalism does not seem to be able to provide the *milieu* for their life and witness. They need a sense of community wider than the local church. I think Mr. Jenkins has touched a real issue here—but how can we deal with it, except together?

Again, if we turn to the question of the missionary responsibility of Congregationalism, we face the same issue. This is not simply a question of organizational relationships with the London Missionary Society, although discussions of those relationships throw up the issue into relief.

If we turn our attention to the training of our ministry we face the same problem. We have, of course, excellent working arrangements—but those responsible for our colleges are not without their apprehensions for the future, and representations are again being made that as a denomination we should look into this matter.

While in this Union the churches must preserve the right of the local church, the local church must face frankly that by its entrance into fellowship with other churches, certain rights and responsibilities belong to that fellowship. We are very clear about the rights of

the local church; we have hitherto failed to acknowledge the responsibilities and rights of the fellowship of churches. We speak of the local church with all the conviction of theological certainty. When we speak of the fellowship we speak of expediency, as if expediency—the reaction to specific situations—were untheological; but God leads us often, perhaps most often, by making us face practical demands and situations, and he that wills to do His will, knows of the doctrine.

Recently in the discussions of our Theological Commission, established a year or so ago, we were considering this very point. We began thinking of the Union as a benefit or a menace to Congregationalism; we were led to see that it is both. It is a benefit as all that we have been speaking about, and much more that we have not mentioned, proves. It is a menace in that its demands on the local churches might impoverish them, and still more in that local churches might be led to hand over increasingly to the Union, rights and privileges and responsibilities which belong to them. Our Union is a great adventure in freedom and fellowship. If the balance of power were tipped one way or the other, either to a self-regarding individualism or to a centralized connexionalism, Congregationalism would be destroyed. But, at this stage in our development, what is being called for, in order that the Congregational principle may have witness borne to it, is a development of a doctrine, a theology or ecclesiology of our corporate life as strong and as convincing as that which we hold of the local church. This point has been obscured, almost bedevilled, by the discussion of the authority of the Church-meeting over against the authority of Councils, an antithesis which raises fears and prejudices. What I have tried to show is that we have an integrated life as churches in fellowship with each other; that what we need is to recognize that fact, to see that the rights of Church-meetings and Councils are both necessary, and to cease trying to persuade ourselves that they are not.

This very domestic concern is not fundamentally different from the great question which lies before the comity of Churches in the World Council of Churches. There it is seen on the grand scale as a question whether the great communions which have found fellowship with each other will press forward to the discovery of their real unity in Christ, at the same time preserving the identity, tradition and specific witness of each. The answer which they have given so far in their discussions with each other is that as they draw closer to Christ, so they will be drawn closer to each other: as they move forward to Him, so they will move forward to unity with each other. That same answer applies to our domestic situation. Our questions about the rights of the local church and the rights of

Councils of the Churches, of relationship of Church-meetings and Union Assemblies, fall into perspective when we focus our attention, not on these things, but on Christ.

This is a call to the Churches, to our churches—by their life and by their proclamation of the Gospel, to reveal Christ standing firmly in the midst of life on His own nail-pierced feet. To attempt to protect Him from the acids of modernity is to deny Him—for it is to give evidence of our lack of faith. To try and safeguard the Church, His Body, in a certain form or tradition, is to betray Him. A mediaeval Church for mediaeval times—'gathered churches' for the 17th century and since—but for the 20th century none of us can be dogmatic as to the form of His body, the most that we can do is to offer the form in which we have known Him, in which we have been made members of Him, completely and unreservedly to His Purpose.

Attempts to advocate Him because in acknowledgment of Him men will find peace, a just society, the defeat of communism, or even because He offers physical and mental health, or even forgiveness of sins—is to crucify Him again. To make the world or our own happiness an end, and faith a means is, as Mr. C. S. Lewis pointed out in the *Screwtape Letters*, to play the devil's game.

The judgment of the modern evangelicalism upon us must not be missed—that movement has nothing to say to us about theology; in fact, we have much to say to it to correct its errors; it has nothing to say to us about the Bible—indeed, we have much to say to it by way of enlightenment and understanding, which Christ in the loyalty to Him as truth offered by our scholars has vouchsafed; but it has a great deal to say to us about winning the attention of men for Christ and still more to say to us about revealing Christ in the midst of life, and in showing that when men encounter Him thus He has still His ancient power to claim them for His own. Actually this is precisely what P. T. Forsyth was saying to us at the beginning of the century. It is our 'religiousness'—our prejudices, presuppositions, even our piety, which we insist are the prerequisites of acceptance of Him, which stand most in His way.

Congregational churches, acknowledging Him, not because He meets their needs but because they are His, created, claimed, and purchased by Him, will recognize that they can only fully fulfil His purpose together and, together, will see that they can only do His Will if each church is free to obey. As they draw closer to Him they will be drawn closer to each other and they will not hesitate to articulate their togetherness if thus, as in fact is the case, they can best reveal Him in the midst of an irreligious world which, if it no longer needs Him as an hypothesis, desperately needs Him as the Saving Truth.

A CHAIRMAN'S YEAR

By Ebenezer Cunningham, M.A.

This has been a memorable year for a layman as Chairman of the Congregational Union of England and Wales. Over it all, and through it all, the coronation of Her Majesty, Queen Elizabeth II, has shed a special glow of colour. On 2nd June, 1953, surrounded by all the pageantry bequeathed to the nation by its centuries, a young queen, a young wife and mother, dedicated her life afresh to the service of God and her people. At the altar of Westminster Abbey she received the Holy Communion as token of her Christian loyalty and in recognition of the Lordship of Jesus Christ. Her progress to the Sanctuary was led by the clergy and representatives of the Churches. The presence of the Chairman of the Congregational Union of England and Wales in the procession renewed the recognition that the Congregational churches form an integral part of the religious life of the nation. It is fair to say that he represented more than half a million souls; for the *Year Book* for 1954 shews a total membership of 223,141 members and 232,835 children in our Sunday Schools and 'Children's Churches.' With regular adherents not in membership there must be at least half a million; including the Union of Welsh Independents and the Congregational Union of Scotland the total is swollen to near 750,000.

Guests in the Abbey all had to be there before 8 a.m. and so missed the exciting news that came through on the radio that Mount Everest had been scaled. But the news soon circulated among the great congregation with something of an added romance in that the honours had been shared between a member of the Commonwealth and one of the heroic Sherpas. Here was the climax of a story of team-work, careful preparation and total commitment, in which a cruel mountain, beset with every kind of pitfall and danger, on which many had fallen by the way, was turned into a symbol of epic victory.

Here was a parable of the great Christian adventure, and a commentary on a paragraph in the Message which was signed and delivered to the churches from the two great meetings in the Royal Albert Hall which marked the close of the 1953 Assembly of the Congregational Union. "We believe that God is calling the Churches again to a new and victorious conviction that Christ masters the problems of living today and that life in the modern

world can be accepted, transformed, and glorified in Him." As crag and crevasse, blizzard and biting frost, laborious advance with lungs and legs tried to the last limit, become the marks of a glorious achievement, so the task of facing the cruelties, delusions and dangers of the modern world, accepted by the Church, as Jesus accepted the cruelties of His day and made its burdens His own, transform the adventure of the Church into a call for team-work, constant planning, corporate endeavour and utter enlistment. It transforms this world, too, from a place of fear and horror into the field in which our Father has set us to achieve His glorious purpose. Again, as the Albert Hall Message concluded: "We are called to care with Christlike compassion, to fight with Christlike weapons and to labour with Christlike endurance."

Business is business.

The pageantry of the Coronation followed hard on the Assembly of the Union for business: proposals for stabilizing the finance of the Union and the inclusion of all the financial operations of the Union under a single budget of expenditure and a single appeal for income. The Assembly adopted the proposals and the County Unions were invited to take the responsibility of raising the necessary total income. It is a matter of great significance and a cause for thanksgiving that the County Unions through their representatives on the Council not only accepted this responsibility, but with one consent urged that it should be theirs and not that of an *ad hoc* body. In doing this the structure of the Congregational fellowship was reaffirmed. In the preamble to the Constitution of the Congregational Union of England and Wales we are reminded that (1) certain duties and responsibilities belong to the individual church under the headship of the Lord Jesus Christ, but that (2) certain duties and responsibilities concerning Congregational churches as a whole can most effectively be fulfilled by a Union of churches. The Assembly is a gathering of representatives of individual churches. The executive body, the Council, is composed of representatives of the County Unions. Thus in the decision that has been taken our structure is clarified and strengthened; the work of the comprehensive Union of England and Wales becomes through the County Unions the responsibility of the individual churches and their members.

The work of implementing this has begun and is proceeding vigorously. As Chairman of the Union I have been able to take a share in many visitations to County Assemblies and I have gathered certain impressions. These may be summed up under two main heads, which might be called the problem of communication and the problem of perspective.

Communication.

The problem of communication is this; how do we get the facts across to the whole of the membership of our churches? How are vital matters to win the attention and care of the churches as a whole, which means, of each individual member? Fundamentally, of course, it is a question of the depth of individual commitment and the quality of the discipleship expressed in our church-membership. But one or two practical suggestions come out of this year's experience. First, it has been noticeable that in meetings for discussion, in public meetings and after-services, special thanks have been given for a presentation of precise facts about the denomination and its finance as related to the life and work of the churches. It is clear that it is helpful and necessary to relate the Gospel in clear and definite terms to the side of life with which the businessman is familiar. He is glad to know the actual figures which may be thought out of place in the ordinary sermon which he hears. He finds a new reality in the Church when he applies his everyday habits of thought to its needs and demands. Too often religion seems to be divorced from business and arithmetic. But Jesus Himself did not hesitate to bring them together.

The second suggestion is that the keen workers in the Church may be giving too much attention and effort to the special department of church-life in which they are interested, and not enough to the cultivation of a deeper and wider fellowship with their fellow-members. All churches have a nucleus of busy-bodies (using the term in a respectful sense with a full appreciation of what they do). All churches have, too, a fairly large proportion of less busy-bodies, whose zeal for the church and its on-going work is not so conspicuous, and often not so actual. Those who are deeply concerned for the progress of the Gospel through the Church need constantly to think of the strategy by which the less keen may be stirred from within into action. The general temperature of the church needs to be raised. The call of Christ to the average member has to be urged and its priority asserted. But this must not be left to the minister. It is the first duty of the deacons, for instance. The minister has his part in it. That is his special job. But the claim of church-membership upon each member is that he shall not only turn up his own sleeves, but shall win others to turn up theirs. He must not only keep turning out his own pockets, as many do, but must cause the contents to burn in others' pockets. Here is a widening of the conception of the duty and function of a church-member. He is one of a team in a corporate body. If one member suffers all suffer. If we discount the weaker member, if we discount his ability, the work of Christ through the church is held back. This does not mean badgering people to give or to work. It means

more prayer for one another, more love, more appreciation. Particularly it means more prayer for the minister that so we may not leave everything to him. We have not only to find a man for each job, we have to find the job for each man. In this we have a long way to go from the individualistic, atomistic conception of discipleship to that of fellowship and responsibility which really makes the church one body in Christ and for Him.

Perspective.

There are three distinct perspectives in which the present problems of the churches and of our own Union need to be viewed. These are: the perspectives of the total work of the church; of the total finance of the local church; of the total finance of the individual member.

The total life and work of the Church. Each local church has its own particular work to do. It has its own particular community, the children, the neighbours, the business people, the shops, the factories, the homes. It has its inner life of worship for mutual strengthening and fellowship. But this is not the end. The end is that the saving work of Christ in the community may go on.

In this setting of the total life and work of all the churches of a county the County Union takes its place. It is the exchange centre between the churches. It exists that through it the vision of all the churches may be enlarged. It is not only a body for financial and trustee matters. The growth of Life and Work Committees in the counties is an indication that the Unions are realizing this, and the report of the work of these committees which now exist in nearly all counties tells of a great variety of ways in which the Forward Movement is being worked out.

Similarly the larger Union of England and Wales exists that the counties and the churches may share in a yet greater fund of experience of the work of the Spirit. Its Life and Work committee functions mainly through the County Life and Work committees and is the means by which they may see further. The same is true of the Youth and Education committees in the counties and at the centre, and also the Women's committees and Federation. In all these there is a great body of consecrated work being done voluntarily by hundreds of ministers and laymen. There are 300 voluntary members of committees meeting at Memorial Hall. But all the work goes for nothing if at the last it does not reach the local church and the community in which it lives. The church must constantly be pushing back its frontiers. Ultimately the evangelistic work is done by the ordinary member in the place where he lives. All finance and organization are but a means to this end. We need to see the effort of each church and each member in the light of the

work so going on throughout the country and the world, and each member needs to feel himself a part of the whole great work of Christ.

The total finance of the local church. Church treasurers have to see to the provision of the internal needs of their churches: the salary of the minister, of the organist and caretaker, the cost of lighting and heating, the repair of fabric and equipment and so on. They also have to pass on the church's contributions to the foreign mission work of the church, to the Home Churches Fund and other occasional charities. In most churches there is no fixed principle by which the internal expenses of the church and the contributions to the work outside its walls are related to one another. Many rely still on the old practice of having special collectors for special objects. In others the voluntary offering system has been developed to cover the whole giving of the church. In some churches there is so much concern for the fabric and the internal expenses that there is little margin to think of the larger work. But allowing for all local variations, the whole work of all the churches has to be maintained; and no church can neglect its share in the matters that concern all of them without impoverishing its own life and thought.

It seems that the total money needed by the Union of England and Wales to maintain its work at the existing level of staff and of ministerial stipends and superannuation is about £82,000 (in addition to the investment income of £49,000). The work abroad through the L.M.S. needs anything up to £200,000. County Union administration being allowed for to the extent of, say, £18,000 we come to a round figure for the wider work of our churches in mutual support and in mission work of £300,000. This figure has to be looked at over against the total internal expenditure of the churches and their total income. It has been estimated that at present the churches are receiving a total income from their members of something approaching two million pounds. The sum needed to finance the work of the fellowship of the churches, as distinct from their internal needs, is less than one-sixth of this. Many churches do indeed set aside such a proportion. Some do very much more. But on the other hand there are many who have not yet asked themselves what they should be giving, even out of their great poverty. Here is work for the County Unions. By greater care for the churches, by love and by prayer, by entering into their problems and sharing experience, the weaker churches (and these are not always the smallest) can discover a richer fellowship, and find their sense of significance for Christ enhanced.

For this we need to develop and share a technique which shall first and foremost preserve the principle of the 'free will offering'. All giving is of the Spirit. All offerings are for the work of Christ.

Financial method must also include the principle that the giver may allocate his gift in such proportion as the Spirit guides, whether to his own local church, or to the home churches as a whole, or to the foreign mission work. Experience in certain churches has shewn that this is possible. It is simply necessary to give to each member the opportunity of considering and stating how much he feels it right to give regularly and how it is to be divided. The rest is book-keeping, and treating every individual with respect, courtesy and remembrance.

The individual member's total finance. Whatever the cost of the work which the churches individually and corporately undertake, except for a very small income from occasional endowments, it has to be found from the incomes of the members. It falls to each one to assess his responsibility in the light of his private circumstances. Our fathers, following an ancient practice used to set aside one-tenth of their income for the work of the church and of charity. A recent letter tells of a family which for ninety years without a break has kept strictly to this practice of tithing.

Times have changed. The cost of education and medical treatment and of some provision for old age has now been transferred to taxation and national insurance charges. Charities have been largely superseded by the Welfare State. But when taxation and insurance charges have been met, what proportion of the remainder do we consider a first charge upon us for the work of Christ? With the insistent pressure of commercial advertising to make people purchase cars, television sets, furniture and other material objects, with the constant call of entertainments and mechanized amusement, where does the church take its place in our list of priorities? The need for a firm challenge to stewardship of our means as a part of Christian discipleship is urgent. The matter has to be looked at in the unavoidable light of arithmetic. In total the work of the church at home and abroad costs something like an average of £10 per annum for each member, that is, 4s. per week. If a married man after payment of all taxation and insurance charges has an income of £8 per week, this average amount comes to, not one tenth, but one twentieth of his nett income, counting himself and his wife as two members. The curious thing is that, when it comes to giving, the marriage bond often makes two members count themselves as one. So, too, when it comes to intelligence we are inclined to think ourselves up to the average; but when it comes to giving we are all inclined to rate ourselves below average, as indeed do churches.

It was said by a church member that income and giving are the last citadel of privacy. Yet it is true that for many the easiest thing to give to the church is an increased share of their income. The

harder things are time and energy and imagination. And let it be said that it is the sacrificial giving of many of our old-age pensioners that puts us to shame.

Church Extension.

The circumstances of this past year have necessarily focused our attention largely on finance. But in travelling about the country one of the most striking features in the life of our churches is the work of Church Extension and Reconstruction. The fact is that there is a revolution going on which is comparable with the Industrial Revolution of a hundred and more years ago. By the year 1851 it is stated that the number of our churches had grown to nearly 3,000. Since then many of these have fallen on thin times, some are declared redundant, some are beyond keeping in good repair. But sacrificial effort keeps many of them going. The last fifty years have seen a recession in membership accompanying the effects of two great wars.

But the population increases, and vast new housing areas are being created which cannot be left unchurched. Largely through the initiative of our County Unions, new buildings are being put up, and stipends for ministers provided through the Home Churches Fund. It is not the historic way of forming a church. This was the formation of a fellowship often meeting first in a private house. But for the present day it seems to be necessary for the initiative to come from outside, and for the County Union to do all in its power to build up a fellowship in Christ around the building and the children that throng the neighbourhoods. This is, of course, creating a new problem for our corporate finances. And it is not made easier by the prevailing mood of materialism. The current outlook upon life is not what it was at the beginning of last century. The problem is not primarily financial and material, but spiritual. Nevertheless what has been done is inspiring. Not least we are discovering a new tradition in architecture, in simplicity, adaptability, use of materials and colour. It has been a thrill to enter into a new 'dual purpose' building and to say involuntarily, "How beautiful." Even a Nissen hut could speak, in its adaptation, of love, reverence and consecration.

But how much more remains to be done! How much more are we willing to sacrifice that these new towns and Council Estates may become Christ-centred communities? Here, for example, are two churches near by, in the heart of a great city. Ministers and deacons are agreed that one of them should move out. But which? Is there any answer to this dilemma save prayer and willingness to follow the guidance of the Holy Spirit? If sentiment

stands in the way and dresses itself in the guise of independency, then sentiment must be independent, and not seek help from outside to maintain a decaying building ten times too big for its present congregation. First and foremost, the Church has to go out to seek and save the lost, lost among the will-o'-the-wisps of fancy, desire, excitement and speed, fiddling while civilization is in danger. Broken homes, juvenile and adult crime, deceit and violence surround us; and even worse is the vacancy of mind in which we are drifting to disaster. Christ came to save, and we are a quarter of a million professed disciples with at least 12,000 deacons and 1,400 ministers. What could we not do if our dedication were as total as that of the young Queen? She commits her whole life, until death, without reserve, to the service of God and her people. We have one Lord, who gave Himself on the Cross to save us. What should we not give for that Lord and His people?

The Hope and the Shadow.

The title of the Chairman's address at the beginning of the year was "Faith, Fellowship and Finance." In faith we find fellowship, and finance is an expression of both. As the year ends and the Chairman looks back on the 'Call' from the Royal Albert Hall, the Coronation, the conquest of Everest, the agreed results of the long and tedious work of the Structure and Administration Committee, and the auspicious beginning to the new financial set-up of the Union, he finds great cause for thankfulness in what has been happening and a great hope for the future. As he recalls visits to "The Dales Conference", a ministers' summer school and a laymen's conference, to anniversaries and centenaries in quiet country towns, to young ministers in charge of great historic churches and to elderly ministers doing equal pastoral service in remote villages, the variety of our tradition and our roots in history impress upon him what great things the Congregational churches have given and are giving to the life of our land. As he has learned more of the life that is stirring among them he is sure that the Forward Movement has done more than we can yet see, and that rich fruit will yet be gathered from it. As he lays down the office of Chairman he is filled with gratitude for the privilege that has been granted to him of seeing so many churches and County Unions from the inside, and for the multitude of our people who have given him the freedom of their home and warm-hearted hospitality. It has been a thrilling year. But over the end of it hangs a dark shadow. How is our whole life to be affected by the emergence upon the scene of the hydrogen bomb? The public mind is beset by a great fear. Which way lies safety? Are all our efforts to build up a Welfare State to end in ruins? Has our democracy placed power in the

hands of men who are themselves powerless against the march of events?

But the Church of Christ is facing no new situation. Jesus asked, "Can Satan cast out Satan?" It has been commonly assumed that bombs and bayonets can cast out an evil idea. But we begin to see that this assumption may have been forged by Satan himself for our destruction. The Church has proclaimed through the ages that the Cross was God's way of dealing with evil, that His unchangeable love took the burden of man's sin upon Himself, and that there is no other means by which man can be saved. This is the Christian faith. We begin to wonder whether this faith can be bolstered up by stockpiles of bombs. The wisdom of the wise has brought us to the edge of the abyss. Self-defence begins to appear as self-destruction. The experience of the last forty years has shewn that two great wars have bred and unloosed atheism, materialism and barbarism among both victors and vanquished. In face of all this we dare still to declare that "Jesus masters the problems of living today." Even so we are very fearful of staking all upon that faith. Still we cling to our own power to save ourselves and hide our heads in the sand. Still we deny in practice what the councils of the Churches have plainly declared: that war is contrary to the mind of Christ. In the last resort we cannot trust Him.

Moving about among the churches for a year has confirmed the writer in the conviction that, whether it be in the finance of the churches, in the private life of our people, or in their attitude to the major problems and dangers of this day, the churches are weakened and frustrated because of compromise between the mind of Christ and the mind of the public, because fear for self is rationalized in theology and a fictitious concept of justice is placed before the realistic fact of redemptive love. And so the clause in the Albert Hall Message which summons the churches to repentance may be the most important word of all.

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea: a limited selection from current general literature.

Periodical publications.

THEOLOGY
AND RELEVANT STUDIES

Eternal Hope. By EMIL BRUNNER. 232 pp. Lutterworth. 18s.

Among the books which have been written in preparation for Evanston, this book by Professor Brunner may prove to be one of the most useful. In a moving and illuminating postscript instead of foreword—which should be read both before and after the rest of the book—he confesses his fears that the work of the Evanston Preparatory Commission will be "unable to penetrate sufficiently deeply into the questions, which cause a tension between the modern man and the message of hope in Christ, as to succeed in proclaiming convincingly the Biblical word to our modern age". He distinguishes his own position from that of Karl Barth on one side and Rudolph Bultmann on the other, and confesses with shame and astonishment the great lacuna that exists in positive Christian eschatology. He at last feels able to publish this concluding section of his Dogmatics, which has been made a burning issue of his personal life by the tragic experience of losing his son in a railway accident; and he has wanted to have it published before taking up his three years' service with the University of Tokio.

Anyone who has to teach the Christian faith will be grateful for this exposition of the most difficult section of Christian doctrine. It makes a positive Christian affirmation; it has great lucidity of expression; and it refuses to evade the necessity to come to decisions on difficult and complicated issues where contemporary guidance is lacking. Dr. Brunner is quite clear that the 'simple repetition of Biblical-liturgical, and eschatological formulae sanctified by church custom' is utterly hopeless. What he seeks to do is to hold a balance between present and future, between affirming that the world belongs to Christ already and insisting upon its radical transformation, between the modern world-view and essential Christian conviction, so that Jesus Christ, the Crucified and Risen One, may be seen as the personal meaning of individual life-history and also as the universal sense of the history of mankind, indeed as the history of the cosmos as a whole.

It is to be hoped that this book will not only be read but also discussed, for there are many points on which we need more illumination. On the issue of time and eternity Brunner is brusquely anti-Cullman. Cullman may well take too limited a view, but those who go beyond him must justify their affirmations, and Brunner when he speaks of eternity is most unconvincing. It is difficult to think that God is in any sense 'the One . . . . for whom the distinctions of time, time-distances, have no significance' (p. 54) or that harmony, between the departure of the individual at death to be

with Christ and the advent of Jesus Christ which completes history, can be secured on the basis that "in eternity there are no such divisions of time, of this time which is perishable" (p. 152). Again, Brunner sometimes accepts the Bible literally, sometimes accepts it symbolically, and sometimes repudiates it. All these three attitudes are in principle necessary. But it is difficult to think that he has fully worked out his justification for using the Bible in just the way in which he does use it. At many points the British reader is held up by lack of easy assent, and at one important point—his treatment of the mystery of death (pp. 102-105)—many will find themselves unable to follow him. But any such comments are expressions of disappointment at not being able to go all the way with Dr. Brunner; and even in making them the reviewer is conscious that his own treatment must hereafter be heavily indebted to this forthright, balanced, spacious and manifestly Christian study. H. CUNLIFFE-JONES.

The Unity of the Bible. By H. H. ROWLEY. 201 pp. Carey-Kingsgate Press. 15s.

This book contains the W. T. Whitley Lectures given to Baptist students at Oxford and at Louisville, Kentucky. It contains, to begin with, three lectures showing that in spite of the diversity of content in the Bible there is a dynamic unity. Professor Rowley develops his general theme in relation to the Law and the Prophets and the conception of God and of Man. In a fourth lecture he sees the unity of the Bible paradoxically in the difference between the Old and New Testaments, the relation of promise and fulfilment being a remarkable binding link. His fifth lecture expounds a sacrificial doctrine of the Cross; and in a closing lecture on the sacraments he soundly castigates all loose thinking on the part of paedobaptists and, while insisting firmly on the response of the worshipper, goes a long way to meet Catholic thinking in a sacrificial doctrine of the Lord's Supper.

Professor Rowley insists all the way through that he does not treat all aspects of his theme; but the book should serve a useful purpose in rehabilitating the positive meaning of the Old Testament for Christian people. It is remarkable how large a part is played in the book by the conception of sacrifice; and it is possible that the author does not do full justice to the diversity of meaning of this term. Certainly he does not make wholly clear how God 'wrought salvation through the death of Christ', and in his eucharistic teaching he seems to have forgotten the truth so well expressed in a saying of Principal Franks: 'Evangelical Worship in all its points is communion with a God already known to be gracious'. On a particular point, does 2 *Cor.* 5^{21} really justify Professor Rowley in saying (p. 143) 'It is in His sin that He represents us to God'? But, broadly speaking, the presentation of the content of the Bible in this book, so lucidly, felicitously and accurately set out, will command a wide assent. It is a great achievement of scholarship to have come so far after the initial upheaval of historical criticism. Yet it is well to remember that a great task still lies ahead: new possession of the Bible in detail on the basis of this new general view of its unity. H. CUNLIFFE-JONES.

The Trinity in Contemporary Theology. 313 pp. By CLAUDE WELCH. S.C.M. 18s.

This book by the Assistant Professor of Theology at Yale Divinity School is an excellent theological study. It is lucid, gives a fair presentation of different standpoints and contains acute comments. Though the author's outlook is largely based on Karl Barth, he is not afraid to dissent from him.

Professor Welch begins with a brief but illuminating study of nineteenth-century thinking, which tended to belittle the importance of the doctrine of

the Trinity. He then expounds the view of those who either repudiate the doctrine, or, like Emil Brunner, treat it as 'defensive doctrine', and thus reduce it to the second rank; those, like Lionel Thornton, who defend it on philosophical grounds; and conservative Protestants and Roman Catholics who are not willing to recognize that the changed view of the authority of the Bible demands an altered approach. He then expounds those who in the contemporary reconstruction of Trinitarian doctrine expound the doctrine as synthesis and completion of the doctrinal system, and instances W. N. Pittenger, N. Micklem, J. S. Whale, L. S. Thornton and Leonard Hodgson. The climax of the book is the exposition of Karl Barth's teaching that the doctrine of the Trinity is the immediate implication of Revelation, with which Professor Welch substantially agrees, though he does not believe that this commits him to the repudiation of natural theology. In the constructive chapter which concludes the book Professor Welch is more successful in criticizing the 'social analogy' (as found especially in the writings of Leonard Hodgson) than he is in explaining and defending the meaning of the alternative theory, One Person in three modes of being.

The main issue which the book raises is whether Professor Welch is right in agreeing with Karl Barth that the doctrine of the Trinity precedes rather than succeeds other doctrines of the Faith: "We assent, then, to the precise contrary of the notion that the trinitarian concept is a mould into which the distinctively Christian idea of God (e.g. as holy or redemptive love) is fitted. We have to say instead that the idea of God as holy or redemptive love gets its meaning from God's self differentiation as Father, Son and Spirit" (p. 239). Perhaps readers will be hesitant to accept this view when they notice that Professor Welch's understanding of the Incarnation is rather obscure. He twice (pp. 262, 268) expresses surprise at "the easy assumption of identity between the experience of the incarnate Christ and the eternal Son", without making clear what doctrine he does in fact hold. But the book is a most valuable and interesting work.

H. Cunliffe-Jones.

The Transcendent Unity of Religions. By Frithjof Schuon. 199 pp. Faber. 21s.

Education Into Religion. By A. Victor Murray. 230 pp. Nisbet. 14s.

A Theology of Transition. By James W. Leitch. 216 pp. Nisbet. 15s.

The jacket on M. Schuon's book tells us that "Mr. Townsend's admirably clear translation from the French original, introduces to English readers the work of a writer of great erudition and intellectual concentration . . . . qualified to interpret authentically the Oriental doctrines. . . . His knowledge and understanding of Christianity is no less impressive than his knowledge and understanding of Islam, Judaism and the Vedanta." The translation may be good; I have not seen the original and therefore cannot say. But it is not clear—far from it. The terminology is difficult and unfamiliar, and many of the sentences defy the most strenuous and sympathetic attempts to understand them. Briefly put, M. Schuon's view is that Christianity and other religions use their revelation esoterically, i.e., interpret it so that it can become a common possession of adherents of the religion. But in so interpreting it they deprive the revelation of its true universality. Only an exoteric re-interpretation of the great religions will enable us to reach certainty and final truth through them. So M. Schuon would tell us that he alone really knows what our Christian doctrines mean; those of us inside the Christian religion who are its theologians are the ones who don't know, and cannot know. M. Schuon may be right; but if he is he must find

some way of making plain to us the nature of what he calls 'metaphysic', which for him is a vastly superior discipline to philosophy, and is available only to the 'intellect', which in turn is vastly transcendent of the 'mind' in that it is "supra-individual, universal or divine". M. Schuon has attained such a knowledge and, presumably, such an 'intellect'. I am not really happy about his distinctions, but his work serves to remind us that there is a very real problem, both theological and religious, constituted for Christian theologians by the existence and activity of other great religions.

The President of Cheshunt College, Prof. Victor Murray, has written an admirably lucid book. In a very different way he also is concerned with the question whether the interpretations of Christian Theologians can be properly universalized. His field, of course, is that of education, and I find what he has to say always stimulating, generally rewarding, but sometimes dangerously misleading. I gather that the author finds what he calls 'orthodoxy' or 'neo-orthodoxy' (though neo-Calvinism is his actual term) somewhat repellent. I think he seriously misunderstands it at times. Thus he says in a fine passage (p. 6) that the carpenter of Nazareth cannot be explained by any 'natural' cause. Then he goes on, "No doubt both orthodoxy and liberalism have done their best to explain it, the one by making it turn on a special kind of physical birth. . .". I should not have thought that orthodox Christian theology thinks that the doctrine of the Divinity of Christ *turns on* some special kind of physical birth. Again, on p. 74, the President, in a chapter on 'The Historical Method', faces us with such questions as the Virgin Birth, the Trinity (though how far these two are explicitly New Testament doctrines it is not easy to say), the meaning of Christ's death, heaven and hell. He continues by saying, to my astonishment in view of his faith in the historical method, that as regards these New Testment problems "the historical method offers no consolation". At that point he has recourse to a distinction between "the religion that Jesus himself had and is supposed to exemplify" and "the religion in which Jesus himself is the centre of worship . . . . which was elaborated by St. Paul". I should have thought that so much water had flowed under the theological bridges since that palliative was first offered to us that it ought not to be reasserted today unless some justification were given for it beyond this mere assertion. I felt in this same chapter that when the President tries to show how his 'historical method' works to solve our puzzles in biblical teaching (e.g., in telling the story of Jonah) his work is the most unconvincing, because, if his method be right, it seems to render the question about the religious point of the story-in-historical-form quite superfluous. Nor do I think that Paul teaches us that "Justification, redemption, sanctification, election and a few more" are *experiences* the believer is expected to undergo!

Similarly I think the President is not one who find dogmatics a congenial discipline. That is nothing for which to take him to task. But it seems to me that his distaste has affected his ability to see what doctrine's real function is in the critical exposition and defence of living faith. He thinks that a good deal of doctrine is as purely speculative as the Hindu doctrine of Karma—"a kind of ecclesiastical mathematics true within its own limited universe of discourse, but meaning nothing outside it". If there be such doctrine in the Church it is just bad doctrine; true doctrine exists to make manifest to the Church and to the world what our faith has to offer men. Lastly the President believes that the theologian's talk about God's omnipotence, omniscience and omnipresence is possible because "you take the list of the disabilities of human nature, turn them round, and there you have the character of God". But that is by no means the only way in which serious thinkers, not necessarily professional theologians, derive such concepts.

Professor Kemp Smith has shown us a much better way when he argues that such ideas cannot come by this process of reversal, but in themselves are some testimony to our direct apprehension of the divine nature. Perhaps I have been unduly exacting in the demands I make upon Mr. Murray. But his book is important; it is written for important people, the teachers of our children. It has a great deal of wisdom, an excellent clarity, and a gift of apt illustration. Perhaps the book suffers in that it is the substance of lectures, and one can often say things in lectures that appear very different when set down in a book. However that may be, I should say about this book that its theology somewhat lags behind its religion.

Mr. Leitch has written a book which in some ways relates to the substance of both preceding volumes. He has given us an estimate of the theological work of that great Scottish theologian, H. R. Mackintosh. But if that had been all the book contained I should have questioned the value of its publication, particularly outside Scotland. But in fact to treat of the growth and development of H. R. Mackintosh's theology is really to write of the theological movements of the nineteenth century, for he was alive to all the movements of thought both here and on the Continent. In summary it might be said that the movement of theology was a recognition that no finally satisfactory account of the Christian faith could be given which viewed it in any sense from the outside. This means that the proposals of M. Schuon are unable to do justice to the content of the Christian religion; indeed they can only be made by ignoring what the Christian faith has to say about itself. But this also means that Mr. Murray's attempt to apply 'the historical method' cannot wholly succeed either, for what we are prepared to take as 'historical evidence' will very largely depend upon our general presuppositions about the world, and unless these have themselves been informed from Christian faith we shall find ourselves in unnecessary and irresolvable difficulties about the basic Christian story. But Dr. Leitch asks us to take the story as the point of our departure.

In reviewing H. R. Mackintosh's development Dr. Leitch traces how the nineteenth century passed from the domination of Schleiermacher's theology of religious experience to that of Ritschl's theology of the Kingdom of God, a passage from the more personal and subjective to the more public and objective. In turn this has succeeded to the theology represented by Karl Barth, as the theology that seeks to start from the proclamation of the Gospel, and not to come from some human concept to that proclamation. It is very revealing to find that Mackintosh's own thought moved so much towards the position that Barth now typically represents, and it would do both the defenders and opponents of Barth's position a deal of good to see it set in this analysis of nineteenth-century theological development. To read this book is to learn that Barthianism is not simply the recrudescence of some stiff-necked orthodoxy that can be dismissed airily as 'neo' something or other, but to recognize that whether it be true or false, whether it need much or little modification, it has performed, and is still performing, a salutary and indispensable function in theological development at the present time. This book is not such easy reading as Professor Murray's; but it is worth all the wrestling with its profound and important theme. If I could ask Dr. Leitch one question I should want to know whether part of the influence which brought H. R. Mackintosh independently so close to Barth was not Kierkegaard. He had certainly read him with understanding, and I would hazard a guess that Mackintosh found his reading very helpful in the formation and development of his own theology. JOHN MARSH.

Against the Stream. By KARL BARTH. 253 pp. S.C.M. 16s.

Reviewed on page 217.

Diwinyddiaeth Heddiw a Phregethu (Contemporary Theology and Preaching). By J. D. Vernon Lewis. 34 pp. B.B.C. 1s.

This is a lucid and concise publication for which one should be grateful. Indeed, it is one of the best short accounts I have yet read of Bultmann and the demything of the New Testament in terms of existentialism which he advocates in his well-known writing on the subject. According to the author Bultmann is a "union or link between liberalism and orthodoxy", and there is justification for his observation that his contentions in his *Theology of the New Testament* are not supported by reasons. In this connection Bultmann has not changed since I attended his lectures twenty-four years ago. Perhaps the most interesting part of this booklet is Principal Lewis's exposition of Bultmann's existentialism and its relation to preaching. He believes that it is a refuge for Bultmann from the "myth" of the New Testament, and his criticisms on the cognate subjects of existentialism and demything are penetrating. He holds that it is dangerous to confuse myth and symbolism, as he believes Bultmann to have done. This little book (the publication of a broadcast talk) merits careful reading and is worthy of translation into English for a wider public. Geraint V. Jones.

God Is Light. Studies in Revelation and Personal Conviction. By Edgar P. Dickie. 261 pp. Hodder and Stoughton. 17s. 6d.

Professor Dickie, of St. Andrews, sets his course between the extremes of liberal and transcendent theology, to avoid on the one hand "traffic with the merely humanitarian" and on the other hand the dangers of irrationalism. He enters a fresh claim for reason and conscience, and seeks a new standpoint over against Nature and History. In the absence of any highway between these extremes Professor Dickie marks out a way for himself which he pursues with tact and delicacy, and with a boldness which challenges the authorities to left and right. Revelation is not our discovery, but the self-communication of a loving, personal God who reveals himself not by magical ways but through man's natural faculties in order to illumine and transform the personality. To the exposition of this thesis the author brings a robust and fearless spirit, a mind both incisive and informed; his readers will be grateful for the substance and provocative power of his work.

Conrad Bonifazi.

The Gospel According to John. Its Interpretation and Criticism. By R. A. Edwards. 210 pp. Eyre and Spottiswoode. 12s. 6d.

Canon Edwards has given us an attractive book which makes many aspects of the Fourth Gospel come alive. He writes from a conservative standpoint and is inclined to accept not only the Gospel and Epistles, but also the Apocalypse, as the work of the Apostle John. His theory is that the Apostle made notes of the Lord's words and deeds at the actual time, and these notes have become our present Gospel, finally composed shortly before his death at the request of many Christians. The theory is thus a claim that our Gospel offers the *ipsissima verba* of Jesus. Its object was to present Jesus as intelligible only in terms of the Jewish Messiah. This is over-emphasized, for the real significance of John is that it is undertaking the necessary re-interpretation of the significance of Jesus, not merely re-asserting that the Gospel is rooted in Jewish Messianism. As a sustained argument this book strengthens the case for Johannine authorship, but it does not prove it. Not so easily can the positions established by Howard and Dodd be overthrown, nor can Johannine criticism be accused of moving in an "atmosphere of unreality". E. C. Blackman.

The Text of the Epistles. A disquisition upon the *Corpus Paulinum*. By G. Zuntz. 295 pp. O.U.P. 27s. 6d. *Reviewed on page* 246.

A Commentary on St. Paul's Epistle to the Galatians by Martin Luther. Revised translation prepared by P. S. WATSON. 567 pp. James Clarke. 16s. 6d.

The Principal of Handsworth College has done good service in making Luther's *Galatians* available in this new edition of the English versions of that famous work. Luther's lectures were given in Latin in 1531, and the first English translation appeared in 1575. This was reproduced or abridged many times and most recently in 1939 by J. P. Fallowes. Mr. Watson has now brought out a full text compared with a 1616 English version and the original Latin. It retains the style of the Elizabethan translators, which in spite of its prolixity "caught the genuine accents of Luther".

The book is Luther rather than Paul, a contribution to Reformation Theology rather than New Testament Theology. But there is a large enough common element to make it welcome to scholars of both camps. Luther's method is to expound "the article of justification" on almost every page. That is understandable in view of the fact that Luther found his own knowledge of justification and of the essence of the Gospel in this epistle; but it has the consequence that many details which a commentary ought to contain are lacking in Luther's exposition. For example, with regard to historical questions raised by the first two chapters Luther excuses himself: "Paul reciteth not the entire history. Therefore I labour not, neither am much troubled about the harmonizing of it, but here I consider only what is the mind of Paul and whereto he hath regard". There is much repetition and far too much castigation of "the Pope with his religious rabble of sophisters and schoolmen", "pestilent sectaries", and "the Turk with his Alcoran". Luther lacks the logic and sense of proportion of Calvin; he cannot summarize, and his anti-intellectualist bias sometimes irritates. But he goes to the point, and keeps the thought on the highest level. His exposition of Christ becoming a "curse" is indispensable for all serious students of the "mind of Paul". Whatever truth there is in the saying *pectus facit theologum* is exemplified in Luther, as indeed in the Apostle himself.

E. C. BLACKMAN.

Tertullian's Tract on The Prayer, Latin text with translation, introduction and textual and explanatory notes. By E. EVANS. Pp. xx+69. S.P.C.K. 12s. 6d.

Canon Evans has put Patristic students even more in his debt, and increased his own reputation, by this book. It is on the same level of scholarship and lucid exposition as his two earlier editions of Patristic works: Augustine's *Enchiridion* and Tertullian's *Against Praxeas*. The treatise on Prayer is less important theologically than these others, but of greater general interest. It is the earliest commentary on the Lord's Prayer, but more than half deals with prayer generally, including such secondary matters as posture in prayer. It illustrates the developing liturgy of the West and Christian worship as a whole, as the admirable introduction brings out. A stimulating book for ministers, even those of no Latinity; while Latin specialists will appreciate the quiet authority which is not afraid to cross swords with the great editors of Tertullian. The translation is excellent, but we suggest two emendations: "by actually suffering" for *substantia passionis* in ch. 4, and "binds" (not "conquers") for *vincit* in ch. 29.

E. C. BLACKMAN.

The Reformation in England. II. Religio Depopulata. By PHILIP HUGHES. 366 pp. Hollis and Carter. 42s.

Histories have a way of growing fuller and longer under one's hand, and this second volume by Fr. Hughes, which was to cover the period

1540-1605, brings us no further than 1558. *Tant mieux*, apart from the pocket! For the virtues remarked when the first volume was reviewed in these pages two years ago are undiminished: there is the same winning reflectiveness, the same careful balance and scrupulous endeavour to be fair.

The book is divided into three parts. In "Church of England: 1540-1547" we watch the struggle between "the two episcopal leaders of the rival religious parties", Gardiner and Cranmer, Cranmer being "in all matters of State . . . . as truly a cipher as Gardiner was the principal integer"; and are offered a comparative analysis of *The Bishops' Book* of 1537 and *The King's Book* of 1543. In "The Supremacy Protestant: 1547-1553" the First and Second Prayer Books of Edward VI receive attention; and evidence is adduced that the Reformation "was, in actual fact, as little loved, or longed for, as the governments that brought it about". In "A Catholic Queen: 1553-1558" Reginald Pole appears in his true greatness as "something of a saint, and the Renaissance at its best", with a mind "zealous, informed, realist", in his plea for seminaries anticipating the Council of Trent; while "The Fate of Heretics", together with the prime source of our information about it, Foxe's *Book of Martyrs*, receives a thorough consideration.

Fr. Hughes' judgments, like his bibliography, continue, for the most part, conventional. Throughout, however, he stresses both the severe Protestantism and the Erastianism of the Reformation in England more than most Anglican historians care to do; which a Free Churchman can only applaud. In the matter of the Marian prosecutions, in particular, he is at pains to argue that "the initiative has been taken over by the state": "out of the total of 102" cases in which Foxe tells how the martyrs came into the hands of Bonner and other bishops, "only seven arrests are due to clerical initiative". The procedure Fr. Hughes sees as characteristically Tudor: "the Tudor state . . . . still had need of bishops of the Tudor type to carry through its Tudor restoration of Catholicism" and "the Tudor Catholic bishop . . . . consents to play in the repression of heresy the rôle appointed him by the Catholic state". Fr. Hughes condemns that repression as "criminal folly", for many of its victims were "not, by the canon law, really liable": they had grown up in an environment which had not been genuinely Catholic and consequently could not fairly be held guilty of the pertinacity which is an essential element in heresy.

Like its predecessor, this volume is enriched with statistical tables and maps and adorned with many fine plates, some being portraits of leaders, others pages from books or facsimiles of MSS. A study of plate 3 shows that the transcript in Strype, which, unfortunately, Fr. Hughes reproduces, is full of inexactitudes. GEOFFREY F. NUTTALL.

Members of the Long Parliament. By D. BRUNTON and D. H. PENNINGTON. 256 pp. Allen and Unwin. 21s.

Cromwell's Generals. By MAURICE ASHLEY. 256 pp. Cape. 21s.

The first of these works is a specialist study of a type to be warmly welcomed. The writers present a close analysis of the House of Commons between 1640 and 1653, distinguishing the original members, the 'Recruiters' and the 'Rump', with special attention to their families and their local background: "the parliamentary history of the seventeenth century can only be written in terms of families, and of local rather than national affairs". They then ask: What contrasts may be observed between Royalists and Parliamentarians? Their answer, briefly, is: None. In the words of Professor R. H. Tawney, who introduces the book, "the two parties appear, on the basis of the statistics here presented, to be economically and socially

much of a piece''. The parties' religious differences the authors leave aside, accepting the argument recently advanced in the *American Historical Review* that ''the Independents'' (politically) ''were also Presbyterians'' (religiously). (That this was not in fact so appears from a paper, not yet published, by the Rev. George Yule of the University of Melbourne.) To a large extent the authors are right in modestly affirming that their study ''has a limited and largely negative value''; but that is true of much of the best scholarship; and their pages on East Anglia and the South-West, which they have studied in special detail, make fascinating reading. It is sad that Mr. Brunton's death in a road accident has ended so promising a collaboration.

Mr. Ashley's book, which is dedicated to the Rt. Hon. Isaac Foot and the Cromwell Association, is ''intended for the general reader'' and is a series of studies, usefully if somewhat loosely brought together, of Fairfax, Blake, Monk and the Major-Generals of the Protectorate, with reproductions of paintings or engravings of many of them. ''Boteler fined a man £6 for saying 'damn'.''

GEOFFREY F. NUTTALL.

Religious Liberalism in Eighteenth-Century England. By ROLAND N. STROMBERG. 192 pp. Oxford University Press. 21s.

The Quaker Approach to Contemporary Problems. Edited by JOHN KAVANAUGH. 243 pp. Allen and Unwin. 15s.

The first of these works is intended as a contribution to what is called 'intellectual history', in which the author sees his task as ''to synthesize an abundance of material rather than to mine a virgin field''. This kind of writing may be considered characteristic of American scholarship as distinct from English; perhaps because of a difference in the two countries in bibliographical tools and methods. The value of the broad sweep is evident; the danger is a tendency to forget that intellects belong to people, and that, for understanding, people need to be studied narrowly in their varying situations. ''Reason in religion'', we are told, ''was primarily a reaction against the social consequences of 'enthusiasm' in the age of the sectaries''; and ''Nonconformism in religion was at low ebb after 1660''; but then ''the major genius of Nonconformity'' was ''a political rather than a religious genius''. Doddridge and Watts are not forgotten, but each is dubbed a 'clergyman', and they are described together as ''abhorring enthusiasm''. In one place we are told that ''Locke's philosophy led logically to scepticism'', in another that Locke's ''methods—of unitarianism generally—led towards deism'' but that ''the question of the relationship between deism and unitarianism is perhaps an academic one''. Surely the nature and extent of that relationship is an essential part of any serious inquiry into 'religious liberalism in eighteenth-century England'? Despite these criticisms, the author may be held to have achieved his task; his eleven pages of bibliography are most useful; and the following, from his 'Conclusion', is worth pondering:

> Modern Protestant theology is no longer, then, Bible-centred; Chillingworth's famous dictum has become obsolete. An idea of the shift can be gained by noting that modern defenders of the doctrine of the Trinity do not care at all that the doctrine is not scriptural. How that would have bewildered Dr. Clarke!

In Quakerism 'religious liberalism' has worked out in another way; concern for the practical is so one-sided that 'intellectual' problems are largely overlooked. So at least a reader might suppose from *The Quaker Approach*, in which the subjects covered, by (among others) Professors H. J. Cadbury, R. C. Wilson, Kathleen Lonsdale and D. E. Trueblood,

are Peace and War, Relief and Reconstruction, Economic Life, Business and Industry, Education, Race Relations, Civil Liberties, Crime and Punishment, Prisons and Prisoners, Science, Health and Healing, Present Secular Philosophies, and Quakers and the Russians. On two things in particular the writers are agreed: first, that "our Quaker religion . . . . is based—as is science—on immediate experience", that "the experimental way is the only royal road to a knowledge of truth, right, and conduct" and that "if the dominant secular philosophy of our day is radical empiricism, Quakerism, more than any other Christian movement, is in the main stream of contemporary thought"; and secondly, that "the essence of the Quaker position is its inner noncompliance with war", that "all war is contrary to the will of God" and that "pacifism—the substitution of love, even of enemies, for violence—is the centre of Christianity". It would be interesting to try to relate these two positions." GEOFFREY F. NUTTALL.

Hugh Latimer (Epworth Press, 21s.) by the late Harold S. Darby has been described by Dr. Leslie Church as a book in which the author writes "as a preacher, of a preacher". That opinion can be very heartily endorsed, for it has all the qualities that we should expect from that kind of writing together with a few of its faults. No biographer can hope to succeed unless he has managed to share something of the life and experience of his chosen subject, and the reader will feel immediately that Mr. Darby truly shared this kind of inner sympathy with Hugh Latimer, *quondam* Bishop of Worcester. As a result, without detracting from the scholarly basis of his writing, Mr. Darby succeeded in writing a book which is warm and lively, and in the best sense 'readable'. Only occasionally does the author reveal his own interests as a preacher by using phrases that might be open to the charge of being less accurate historically than they would be effective histrionically. This biography of Latimer, however, deserves to have a wide and general appeal, and the publishers are to be congratulated on having produced a human and scholarly biography of one of the most attractive characters to appear amid the frightening contrasts of that age.

M. Jean-Jacques Denonain, Professor of English at the University of Algiers, has edited a new edition of Sir Thomas Browne's *Religio Medici* (C.U.P., 25s.). The editor has conducted exhaustive research to collate all the known earlier versions and manuscripts of the book in order to produce a definitive text. In particular he has used the MS in Pembroke College, Oxford, which has not previously received the attention it has deserved, and it gives M. Denonain's edition great interest because of its variants and the inclusion of previously unrecorded passages. This new edition will be of value to scholars of textual criticism in English Literature, but it is to be doubted whether it will reach much further, even if the price did not make it prohibitive. There are some forty pages of critical introduction and a full critical apparatus in the footnotes. A clear and well designed type adds to the pleasure in reading the book, and the publishers must be congratulated both for that and the general format.

Friends for 300 Years (Allen & Unwin, 206 pp., 15s.) by Dr. Howard Brinton, is a book written to celebrate the three-hundredth anniversary of the Quaker movement. Its author is Director of Pendle Hill, the Quaker graduate school for research in religious and social studies at Wallingford, Pennsylvania. The book does not offer a history of Quakerism, but is rather a systematic exposition of certain Quaker doctrines treated historically. It expounds the doctrine of the 'Inner Light', both as Friends have experienced it and as they have come to think about it and sought to explain it. Other chapters describe what is meant by the phrase "To wait upon the Lord",

and what is Quaker thought and practice in "The Meeting for Worship", "The Vocal Ministry" and in "Reaching Decisions". There is a good deal for the non-Quaker in this book, particularly in the extensive quotations from George Fox, Robert Barclay, and other early Quakers. It also conveys something of the ethos of the Society of Friends, and in these days of ecumenical thinking the contribution which that movement has to make must not be ignored. The main criticism of the book is our doubt as to Dr. Brinton's claim that the Quakers present a third way between Protestantism and Catholicism; sometimes the author's desire to represent it as such seems to lead him into generalizations about Protestantism in the seventeenth century which are certainly less than just. ROBERT PAUL.

A History of the Ecumenical Movement, 1517-1948. Edited by RUTH ROUSE and STEPHEN CHARLES NEILL. S.P.C.K. 32s. 6d.

The subject, the size, the contributors, and the authority of this volume make its appearance an important event. No comparable study of the movement for the unification of the divided denominations has ever appeared; indeed, could not have appeared until after the creation of the World Council of Churches. Its size is 822 large pages. Its editors are Ruth Rouse, author of the history of the World's Student Christian Federation, and Bishop Stephen Neill, eminent as administrator, speaker, and scholar.

The compilation is the work of fourteen scholars. Five are British, and another is domiciled in Britain. Three are American, and another is domiciled in the United States. Two Scandinavian scholars, a German and a Dutch theologian complete the group. Since these scholars are drawn from eight nations and seven communions, their work is a genuinely ecumenical product.

The distinction of the contributors, however, is already known for their previous contributions to church history. Professor J. T. McNeill is the only one, I believe, of the academic historians who has previously written a history of ecumenism in his *Unitive Protestantism;* though it is significant that Professor Latourette's monumental *History of the Expansion of Christianity* excluded none of the communions in its great range, and he is properly represented here. That learned and genial English historian, Professor Norman Sykes, is also of the company. Drs. Nicolas Zernov and George Florovsky are our guides in the interpretation of the relations of the Orthodox Churches past and present with the Ecumenical Movement. Professor Martin Schmidt, of Berlin, gives us a detailed survey of unitive movements in Europe during the seventeenth and eighteenth centuries. Dr. Ehrenstrom, Director of the Ecumenical Institute at Bossey, along with Dr. Visser T'Hooft (General Secretary of the World Council of Churches), gives us the final chapters in the history. Two appendices are of absorbing interest: one, "The Word *Ecumenical*—its History and Use" by Dr. T'Hooft, and "Intercommunion" by Bishop Neill. Oliver Tomkins is most illuminating on the relationship of the Roman Catholic Church to the Ecumenical Movement. Bishop Neill's study of Plans for Union and Re-union in the present century is lively in its writing and sober in its conclusions. Dr. Latourette makes it plain how missionaries have been in the forefront of the movements for unity, for they rightly saw how irrelevant the ancient quarrels of Europe seemed in the eyes of Asians or Africans. Dr. Sykes contrives to show that both Anglicans and Free Churchmen—however intermittently—have included 'Ecumenists' in every century. But it looks as though the United States, with its frontiers expanding and its pragmatism, can make out the best case for having been on the side of the angels. That such is often a transatlantic claim does not make the

facts less factual, as they are presented by Professor Yoder. There is a glossary of technical terms and a full bibliography. HORTON DAVIES.

Church of South India: The Movement towards Union, 1900-1947. By BENGT SUNDKLER. 457 pp. Lutterworth. 25s.

Dr. Sundkler, Professor of Missions in Uppsala University, has given us a valuable history of the movement which led to the formation of the Church of South India. He is unusually well qualified to write with both objectivity and understanding on this controversial theme. These qualities do not always characterize writing on this subject, but they are obviously essential in a historian. Being a member of the Church of Sweden, Dr. Sundkler writes from outside any of the churches which took part in the negotiations. On the other hand, his missionary experience in South Africa and his service as Research Secretary of the International Missionary Council have given him a deep understanding of the younger churches and of the transformation both of the structure of churches and of the ecclesiastical outlook of individuals which results from their transplantation to a missionary setting amidst the pressures of great non-Christian faiths and to a different cultural environment. Dr. Sundkler has not been content merely to chronicle the external negotiations which led to church union in South India. He has penetrated into the interplay of influences, secular and religious, and of personalities, both in India and in the West, and thus succeeds in conveying to his readers the "feel" of the movement, and something of the experience of being involved in these negotiations. He brings out the tension between the urge to unity arising from the effort to deal with the missionary task, and the obstacles interposed by historic tradition, the former reinforced by the pressure of Indian opinion and the latter by the desire not to snap any links with the churches in the West. The discussion of the relation of theological trends in the West to the course of the negotiations over 47 years is particularly illuminating. Dr. Sundkler has had access to unpublished papers both in India and in the West and the history is very fully documented. There are two indexes, two maps, and a bibliography. The author disclaims having written a "definitive" history of the negotiations towards union; his book, however, is likely to remain for many years the authoritative work on the subject. It will be indispensable to those concerned with Church history, with Church union questions and with the ecclesiastical and missionary problems arising from the growth of the younger churches. Since it provides "raw material" of the first importance for any study of ecclesiological questions, it has an even wider range of interest; it ought to be pondered by anyone concerned with the nature of the Church. R. K. ORCHARD.

Christianity and the New Situation. By E. G. LEE. 157 pp. Allen & Unwin. 12s. 6d.

Mr. Lee, who edits *The Inquirer*, has written a book of some distinction, marked on every page by penetrating and discriminating judgment and by deep religious passion. It is an interpretation of human existence which draws attention, in a thoroughly modern way, to the marginal mysteries which come beating in to the conventional modes of that existence and bespeak an "essence" which exists beyond culture and beyond every historical fact, an essence which can only be held and symbolized by a spirit searching after its reality. In the new situation, where the nature of man is surrounded by impersonal-rationalist assumptions, it is grievously true that the only organized religion in the West does not penetrate the lives of men as once it did, and its symbols (including many which have been taken culturally as facts) must be re-valued in the ways demanded by

contemporary knowledge and personality. Mr. Lee sheds much light on this concern by his careful analysis of the marginal mystery by which past facts beat in upon the present only as they are moulded by a creative process which belongs to the mystery of the self. When he turns to the heart of the matter, in his chapters on *Christ and Culture* and *The Jesus of History*, he finds that the new meaning which Christ can alone carry now is "the creation of insight" on man's part. W. A. WHITEHOUSE.

A Christian Economy. By W. G. PECK. 164 pp. S.P.C.K. 17s. 6d.

The author sees Communism as a reaction against the money-ridden economy of the modern world. It is seeking to integrate man wholly within the natural, and therefore is inadequate for a creature whose meaning is ultimately to be found in his relationship with God. Why then has Communism had such success? Because economic imperialism had already denied the real nature of man. It had reduced him to a numerical unit, a "hand" rather than a person. In the place of the community it made him one of the mass in a factory. The state took over the responsibilities which the community once carried but exercised them towards its subjects in a way that further reduced them to ciphers. The author urges the need to rediscover the Christian doctrine of man in order to guarantee his standing over against the modern state. He calls for a new prophetic witness by the Church aimed at overcoming the fragmentation of person and society that exists everywhere today. There is much of interest and importance in this book, but I could not help feeling that the author had tried to cover too much ground. The last chapter, in which he asked whether the ordained priest is indispensable to human need, seemed irrelevant to his theme, however important the question is in itself. That apart, this is a useful discussion of the economic plight of modern man. CHARLES HAIG.

Meditation and Piety in the Far East. By KARL L. REICHELT. 171 pp. Lutterworth. 17s. 6d.

Dr. Karl Reichelt was the founder of the Christian Mission to Buddhists, and this book is a translation from the Norwegian of the fruit of some of his forty years missionary work in the Far East. By his long and intimate contacts with devout religious leaders in China, and from his life-long study of the various forms of Chinese religion and sacred books, he is uniquely able to give us a revealing glimpse into their hearts and lives. His special theme in this book is religious meditation and devotional piety as practised and preached by those to whom a religious call of unusual power has come. In their search for religious insight, power and peace, the quiet consideration of life's inner meaning through listening to the voice of Heaven in the soul, has been highly valued. Is there a point of contact here for Christian missionaries? Dr. Reichelt discusses this problem in his opening chapters. He deprecates the extreme theological dogmatism of some Barthians, yet nowhere does he himself seem to compromise on the unique and distinctive character of the Christian revelation. The book leaves one with the firm impression of the incurably religious nature of man everywhere, and at the same time the total incompleteness of religious satisfaction apart from Jesus Christ.

The translation reads well and there is a Bibliography and Index.

H. V. MARTIN.

Man's Search for Himself. By ROLO MAY. 280 pp. Allen & Unwin. 15s.

Dr. May writes principally from practical experience as a psychotherapist, but also from his appreciation of philosophy. He is by no means an orthodox religionist, but his whole book is shot through with an attractive

appeal to spiritual maturity, which is the only level where man can truly discover himself. Whilst appreciating his support for Paul Tillich's and Erich Fromm's pantheistic theology, it is difficult to see how the term God can have any meaning if denuded of personality content. I think, too, that Dr. May should have found another term for what he calls creative conscience. Conscience is man's sentinel, and no sentinel creates: he sounds the alarm; it is the human will which creates in the way Dr. May suggests. The author begins with the nature and causes of human predicaments. He then moves over without too much psychiatric jargon to the rediscovery of Selfhood, and what can be done for the integration of the self.

W. E. Sargent.

A Doctor's Casebook in the Light of the Bible. By Paul Tournier. 256 pp. S.C.M. 16s.

This book is written primarily for medical readers, but it can be equally enjoyed by the laity, for considerable help can be gained from what the author has given freely from his experiences. It contains few medical terms or phrases, but a multiplicity of biblical quotations which the writer uses to support his arguments. Dr. Tournier is a Medical Psycho-Therapist, a Roman Catholic with Jungian sympathies, though more eclectic than classical in his psychological approach to human problems. He is not a critical biblical student but a profound reader of the Old and New Testaments. His book is divided into four parts. The first deals with the Bible perspective on human problems because "Science analyzes phenomena, but provides us with no clear, sure and general notion concerning man, life, sickness, or death; one turns, therefore, towards the Bible." In the second part the writer is concerned with the problem of magic and exposes the ivory towers which too often find a place in religion. "The spirit of magic lies in wait for the Christians as much as for the agnostics and the pagans." If man is to find integration within himself he must choose between "magic and true faith, faith in a true God." For his third part the author deals with "Life, Death, Disease and Healing." Here again he has something of real value to say. After presenting his case for a spiritual approach to the understanding of man he concludes with a fourth part called "The Choice": Life or Death and The Highest Good. It must not be thought that the writer rejects the orthodox medical way of dealing with human disease; what he does most forcibly is to make clear that medicine is not enough. There is the way indicated by the Bible. Neither does he hold to the view that spiritual man will find exemption from sickness, suffering or temptation. "The Bible is realistic, showing us human life as it is." W. E. Sargent.

RELIGION

LIFE AND WORK

The Bible in World Evangelism. By A. M. CHIRGWIN. 166 pp. S.C.M. 5s.

Dr. Chirgwin undertook a study of the place of the Bible in evangelism at the request of the United Bible Societies as a contribution to the preparation for the Evanston Assembly of the World Council of Churches, and this book embodies the chief conclusions reached and some of the material gathered during three years of reading, travel, correspondence and discussion. Part I (90 pp.) is an outline of the place of the Bible in evangelism in the history of the Church, including a chapter on "achievements" in the modern period. Part II (55 pp.) outlines the use which is made of the Bible in evangelism today, with illustrations drawn from all over the world. Part III (13 pp.) states the conclusions resulting from the enquiry, closing with a vigorous plea for churches as such to take a more active responsibility for and share in the work of Bible distribution. Within the limits of the scope of the study and of this book, Dr. Chirgwin could hardly have been expected to discuss all the issues raised by so central and comprehensive a topic; there is, for instance, little discussion of the deeper issues of "the problem of communication" and the author had deliberately excluded the place of the Bible in the redemption of the community. But within a small compass the book usefully brings together several strands of thought and enquiry which too seldom are "thought together". It is written in that vivid and readable style and with that extensive knowledge of the Christian enterprise throughout the world which are characteristic of the author. There is much material in it for the preacher's use, especially in this "Bible Year". R. K. ORCHARD.

A Layman in the Ministry. (Second Impression), 160 pp.

More Sermons of a Layman. (Second Impression), 141 pp.

Essays in Orthodox Dissent. (Second Impression), 213 pp.

By BERNARD LORD MANNING. Independent Press. 7s. 6d. each.

At this present time when the people of our Faith and Order are concerned to understand their churchmanship, the reprinting of Bernard Manning's books must be recognized as a great service to Congregationalists throughout the world, for at this source their minds may be wisely furnished and their Christian loyalties receive a new *raison d'être* from one of their greatest modern protagonists, a veritable 'Knight of Faith'.

A Layman in the Ministry contains sermons delivered for the most part before a country congregation where the preacher's qualifications were not allowed to blunt the two-edged sword of the Spirit but his education provided a healthy understanding of its own limits to procure salvation. Nurtured in Biblical religion Manning rejoiced in the Authorized Version of the Bible, whose very quaintness and beauty inspired in him a freshness of approach to Biblical situations and characters. For him liturgical aids to worship were bound by evangelical purpose and the Word preached was the aggressive weapon of the Church. Not doomed in middle life to strangulation by the pessimism of experience, Manning's zeal was ever replenished by the broken Body and outpoured Blood of Christ, and his sermons point men to this source.

More Sermons of a Layman belong to the last ten years of his life and constitute an equally virile presentation of the Christian massage. The affirmative titles to many of his sermons are a true indication of his prophetic ministry; against unloading the Gospel of "Copernican astronomy, police-court morality and nursemaid eschatology" Manning declares that inoffensiveness is not enough! The Gospel is not a residuum, but the power of God to which men must ever and again turn because the unbeliever in us needs constant conversion.

His *Essays in Orthodox Dissent* define the Congregational understanding of the nature of Christ's Church. His assertion that the visible organized local church is for us the earthen vessel which carries the real presence of the Saviour, his 'consecrated truculence' in face of the idea of 'salvation by bishops', his understanding that God deals with us in the Gospel by grace and not by law, are a direct and forceful outcome of the fact that he himself stood awed before the majesty of God's grace. CONRAD BONIFAZI.

Congregational Praise. Tonic Sol-fa Edition. 973 pp. Independent Press. 19s. 6d.

A full range of editions of *Congregational Praise* has been completed by the publication of the tonic sol-fa edition. This handsome production is of the same style and size as the staff notation edition, is in the same type and contains the same full set of indexes. It has fewer pages only because tonic sol-fa takes rather less space than staff. The tonic sol-fa is very clearly set. Churches which had hesitated to change to *Congregational Praise* through deference to singers from tonic need hesitate no longer. We commend Independent Press for publishing, to meet a real need, an edition which will scarcely meet its own costs. A. R. V.

The Practice of Prayer. By ALBERT D. BELDEN. 96 pp. Rockliff. 6s.

The material of Dr. Belden's book is tightly packed and thought-provoking, for it contains both detailed suggestions concerning the art of meditation and a chapter on the metaphysics of creation (for creative prayer is thinking God's thoughts with Him). The character of our praying is finally and wholly governed by our understanding of the character of God. Prayer that is shaped by the conviction that God is personal holy Love as revealed in our Lord Jesus Christ leads to the utmost pinnacle of all human praying, to the 'unceasing' prayer of the Christian who communes *with* God in His creative purposes and does not merely pray to Him. Each chapter progresses in well-marked steps so that form and substance invite the adventure and enrichment which is granted to meditation.

CONRAD BONIFAZI.

The Acts of the Apostles by R. R. Williams (S.C.M. Press, 173 pp., 8s. 6d.) is a welcome addition to the series of Torch commentaries. The introduction gives briefly but judicially the views held by the majority of scholars; the earlier dating is accepted (c. 62 A.D.) and the Lucan authorship. Surveying the book of *Acts* as a whole Williams points out the parallelism between it and the Gospel of *Luke*: the birth of Jesus corresponding to the birth of the church in *Acts* ii, and so on. One wonders whether this search for parallels is going to be overdone, like the search for "patterns" in Scripture which we hear of in some theologians nowadays. In this case, however, the parallelism is not overdone and it certainly enlivens the exegesis. "Nothing can stop the Gospel" is suggested as a motto for the book of *Acts*. This is an indication of the occasional colloquialism and also of the enthusiasm with which this commentary is written. The needs of the schoolboy examinee are kept in mind, e.g. the excellent note on miracles at ix, 32. We appreciate the author's sense of the relevance of

Acts to the problems of the Church today and to its expansion through the centuries: "We can add chapters to the story, but *Acts* tells us how to interpret them". E. C. BLACKMAN.

The Story of Jesus. By THEODORE PARKER FERRIS. Oxford University Press. $2.30.

Dr. Ferris has been Rector of Trinity Protestant Episcopal Church, Boston, since 1942. Notable among his predecessors was the famous Phillips Brooks. Dr. Ferris was listed by *Life* magazine in 1953 as one of America's twelve greatest preachers. There are 15 sermons in this book. The first is on The Birth, the fourteenth is on The Resurrection; in between come sermons on the Ministry and the Passion of our Lord. They are extremely easy to read and must have been pleasant to hear, but there are some phrases which will grate on British ears. Would Peter really have said "Poppycock!"? (p. 55). Dr. Ferris reveals a deep understanding of human nature; but I could have wished that there had been more about Jesus and less about us.

Unchangeable Friend. By G. OSWALD CORNISH. 186 pp. Independent Press. 8s. 6d.

It is not unknown for devotional books to be dull, but here is one which catches the winsomeness of Jesus Himself. Mr. Cornish sets out to express the Christian faith in terms of personal relationship, and does it well. He has noticed things in the Gospels which are often missed; for instance, he points out that Jesus Himself was responsible for the escape of the disciples when he was arrested. "Their safety was of his contriving". I have read few studies of the resurrection-appearances which reveal such insight: "For weeks Jesus had been leading His friends from the sight of a body towards the sense of a presence". Mr. Cornish writes with a feeling for the facts with which he is dealing which enables him to discern the mind of Christ beneath the pattern of events. In the last chapter he pictures the Church as the widening circle of the friends of Christ. Evangelical religion is sometimes rightly charged with being individualistic; here is a warm evangelicalism which never loses sight of the whole fellowship of the church on earth and in heaven.

Life, Faith and Prayer. By A. GRAHAM IKIN. 127 pp. Allen & Unwin. 8s. 6d.

Miss Ikin is a Christian psychologist with a special interest in co-operation between clergy and doctors for the healing of the sick. In this book she examines human life and faith with a view to showing that both scientific thinking and religious experience are necessary and valid. Her professional knowledge and her strong Christian convictions have enabled her to write a book which will prove useful to all who are concerned with the development of personality. She looks with understanding upon the young engaged couple, and talks wisely about marriage preparation. Her chapters on youth, middle-age and maturity are full of insight. She concludes with two short chapters on psychology and prayer, which will help many to pray with understanding as well as with faith.

Plain Christianity by J. B. Phillips (78 pp., Epworth Press, 5s.) is a collection of nine broadcast talks given by the man whose "Letters to Young Churches" became a best-seller. Mr. Phillips talks about God and Worship and Sin in the language of the daily papers. Those who are perplexed by the problem of communication would learn much by reading these addresses. Although the language is colloquial, even slangy at times, there is nothing cheap about the theology. The plain Christianity which Mr. Phillips advocates is centred in the Cross.

Problems of Discipleship by H. Bisseker (63 pp., Epworth Press, 5s.) is a rather slight book by a former headmaster of the Leys School, Cambridge; but it deals with some of the deepest problems of life. In ten essays, the longest of which only runs to eight pages, he treats of Temptation, Prayer, Suffering and other matters. The B.B.C. has made us accustomed to the popularization of important subjects in short talks, but this policy can content uninstructed listeners with a very superficial knowledge. What Mr. Bisseker has to say is sound enough so far as it goes, but there is not room to treat his chosen subjects adequately.

The Right to Marry. By A. P. Herbert. 79 pp. Methuen. 5s.

Sir Alan P. Herbert, who piloted the Matrimonial Causes Act 1937 through Parliament, now takes up the cudgels on behalf of divorced persons who wish to be remarried in their parish church. He attacks vigorously the proposed new Canon XXXVIII of the Church of England which, if agreed to by Parliament, would prevent any divorced person from being married according to the rites of the Church of England so long as the husband or wife to whom the person was formerly married was still living. By quotations from 19th century bishops he makes it clear that the rigorist position is of comparatively recent origin. He argues that a complete ban on divorce is neither in accordance with Holy Scripture nor with the practice of the Church. In the centuries when divorce *a vinculo* was not permitted, the influential could generally persuade the Church to find grounds for a declaration of nullity. There was not, and is not now, any difficulty about the parties to a nullity suit remarrying in church. This little book is disjointed and somewhat repetitive, but it reveals the anomalies in the Anglican attitude to remarriage and pleads for a more humane attitude towards the divorced.

Whom God hath Joined. By David R. Mace. 92 pp. Epworth Press. 6s.

Dr. David R. Mace is well known as having been secretary of the National Marriage Guidance Council in its formative days. He has written much about marriage both from the social and psychological angle. In this little book he writes on Christian marriage with delicacy and insight. The book is divided into four parts: (i) The Purpose of Marriage, (ii) The Intimacies of Marriage, (iii) The Fellowship of Marriage and (iv) The Wider Implications. Young married couples might with profit adopt this as their bedtime-book, for it is full of wisdom garnished with appropriate quotations and simple prayers.

A Century's Change of Outlook. The Hibbert Centenary Lecture by the Rt. Hon. Viscount Samuel. 22 pp. C.U.P. 2s. 6d.

This is a brief survey of the progress made since the Hibbert Trust was founded in 1853. In that year trade unions were illegal, sanitation crude, the death rate high, wages low, hours long and crime rife. Abroad there were still slaves in the United States and serfs in Russia. In 1953, slavery is abolished, women have the vote, sanitation is widespread and the expectation of life of a male infant has risen from 40 to 66 years, of a female infant from 42 to 70 years. All this is to the good, but Lord Samuel sees that our civilization is sick and that we must "recreate religion". But what religion? And how are we to do it? He implies that a return to Hibbert's first principle, "Christianity in its most simple and intelligible form", would meet the world's need.

How the English Bible Grew. By R. W. Thomson. 60 pp. Religious Education Press. 2s. 6d.

This is the latest addition to the "English Christianity Series". In eight

short, simple chapters it summarizes the story of the Bible in English beginning with Caedmon and Bede, and ending with the Revised Standard Version. This book is written for older children, but Sunday School teachers will also find it useful.

His Kingdom in Kenya. By ADELPHOI. 125 pp. Hodder & Stoughton. 6s.

The nom-de-plume "Adelphoi" stands for a group of African and European Christians living in Kenya. They have pertinent things to say both to Europeans and to Africans. They underline the need to provide permanent homes for Africans in urban areas, and to pay them higher wages. In their opinion there should be no giving in to unofficial opinion in Kenya, but the Colonial Office should aim at the development of eventual self-government in which all races should be represented. This is a constructive little book, well worth reading. My only criticism is that there are too many simple stories illustrating the obvious.

Missionary Methods: St. Paul's or Ours? By ROLAND ALLEN. 230 pp. World Dominion Press. 6s.

This is the third edition of a book which has become a missionary classic. The author judges that St. Paul succeeded where we fail because he founded churches while we establish mission stations. After teaching his converts the elements of the Faith and instructing them in the meaning of the sacraments, he gave them the Old Testament and left them to carry on under the guidance of the Holy Spirit. The churches, thus forced to take responsibility for their own life, produced their own teachers. St. Paul kept in touch with them by letters and visits but did not let them lean upon him. Examining the work of modern missions, the author shows that Christianity is still an exotic in many parts of the world because we have been afraid to trust the Christian native. This book was first published in 1912, and some of the courses for which it pleads have already been adopted, e.g. the appointment of Christian natives to positions where they have white missionaries under them. But we have still a long way to go before the foreign mission becomes the indigenous church. This book should be compulsory reading for all missionaries and members of mission boards. It is very relevant to the needs of today.

The Old Testament and Present-Day Preaching. By SYDNEY MYERS. 63 pp. Independent Press. 4s. 6d.

This is a book which will give fresh ideas to jaded preachers. The Old Testament is a book of buried treasure, and the writer points to where many rich caches are to be found. The second chapter indicates "Wider Horizons" which Old Testament study reveals. In the last chapter he links the Old Testament firmly with the New. Those who follow Mr. Myers' advice should be able to produce strong objective preaching. A useful book for lay preachers, but ministers could profit from it too.

No Risk, No Fun. By DAVID N. FRANCIS. 63 pp. Epworth. 5s.

I have no doubt that Mr. Francis' congregations enjoyed these bright sermons. They are easy to read and full of telling illustrations. I doubt, however, whether the truest word about Nature has been spoken when it is called a "friendly" thing. Are viruses and icebergs friendly creatures? This apart, however, there are many flashes of insight in this little book.

International Company Orders and Bible Class Notes for Young People. 288 pp. Salvation Army. 3s.

These lesson notes are excellent. The compilers draw on writers ancient

and modern for many helpful illustrations. I note quotations from Robert Bridges and Christopher Fry as well as the ones one might expect from Harold Begbie. But why is "Karma" spelt "Khama"?

CHARLES A. HAIG.

Playboy to Convert by S. C. Gauntlett (Salvationist Press, Paper, 1s.) tells in 40 pp. the story of eight outstanding Salvationist lives. Some of these men and women have been our contemporaries. They have been writing new chapters of the *Acts of the Apostles* which it is inspiring to read.

I Believe in People by Archer Wallace (James Clarke, 6s.) first appeared in America. Taking such topics as The Fight with Illhealth, Toleration, Humility, the writer gives us eight chapters of massed quotation and illustration loosely woven round a central theme. The result is a book of much freshness and force, a mine from which preachers will doubtless quarry.

The Single Woman (Delisle, 2s. 6d.) is a booklet developed from a broadcast talk by Miss Margery Fry. The subject is of first importance. There are some 5m. such women and any worker with people knows of their problems and of the problem they can be. Miss Fry has a very reasonable approach to both. Only on one aspect of the single life does she appear to be unsound, the economic. "Most single women," she writes, "do live at a rather lower standard materially than their married sisters." So long as they have hope, anyway, their standard of dress, to take one example, would make most married women bite their nails in envy.

In his latest book of sermons, *That Immortal Sea* (Epworth Press, 8s. 6d.), Dr. Leslie Weatherhead gives all the evidence needed to account for his outstanding position as a preacher. Here is orderly thought, lucid speech and happy illustration. There is an air of serene competence about his handling of great themes that in itself must have been restful to his hearers. The note of comfort is clearly the one which Dr. Weatherhead decides to sound. He is an ambassador, wooing the human spirit on behalf of its Eternal Lover ("the Jesus who would like you immediately", p. 76). It is not without significance that the word "lovely" is on the first and the last pages and occurs some forty times in between. As "Nicodemus" wrote in *Renascence*, "To few of the sons of men is it given to bear more than a single sentence from the book of the Eternal Wisdom." Happy the preacher who knows that he has such a sentence and who can say it in such varied ways and so effectively.

It is encouraging to know that there has been a call for a second edition of *A Book of Personal Religion* edited by Dr. N. Micklem (Independent Press, 7s. 6d.). This anthology takes us back to the neglected devotional writings of our great forefathers, Bunyan, Watts, Newton, Doddridge and others. In the new edition two additions have been made.

The Path of Prayer is an anthology compiled by Osborne T. Miller (Allen & Unwin, 10s. 6d.). It gives a wide-ranging series of extracts: one is grateful for the impressive testimony which these together bear. To read slowly through this book may well lead to new thinking, new faith and new practice. One suggestion may be made. One would gladly have sacrificed some of that mysticism which is less than Christian for a strong dose of the Puritans who are scarcely represented in a field in which they were mighty.

A short while ago Dr. Vincent Taylor contributed a series of 20 articles to the *Methodist Recorder*. They are reproduced as *Doctrine and Evangelism* (Epworth Press, 6s.). Dr. Taylor sets down a simple outline of the Gospel in the belief that "as surely as the sun rises men will be won if we preach the Word". The book is particularly recommended to lay preachers.

Militant and Triumphant (Epworth Press, Paper, 3s. 6d.) is a straightforward account of costly and successful evangelism by a Methodist minister of outstanding gifts, the Rev. William Gowland. There are two forewords by well-known Methodist leaders, both apologetically assuming that the book will annoy. It is a poor Christian who will take offence at this forthright call to wake up and go and make disciples. Most will be grievously humbled and truly grateful for the rebuke and the challenge.

Dr. Billy Graham's *Peace with God* (The World's Work Ltd., 10s. 6d.) may be said to be his message to the modern man. The book is in three parts: The Problem, The Solution, The Results. Each part contains six chapters. And those chapters are straightforward homilies, lit up here and there with illustration and quotation, sprinkled here and there with a most vivid phrase, and not unmarked by occasional howlers, of the "Book of Revelations" type. It must be confessed that the message without the man is depressingly ordinary. A word must be said about the Fundamentalism. There are those who brush it off as not very important. Such playing fast and loose with truth is not a little astonishing. Fundamentalism is a staff that will break in the hand of those who lean on it. JOHN WILDING.

The Task is Yours, published by the Industrial Christian Fellowship at 6d., contains an address given under its auspices by the Archbishop of Canterbury at Manchester. The Annual Sermon of the same organization, *The Kingdom of Heaven in its relation to Social and Cultural Life,* was preached by the Bishop of London, and is also priced 6d.

Dr. C. H. Dodd's *Three Sermons* (C.S.M., 2s.) concern the Incarnation, Crucifixion and Resurrection.

Principal John Huxtable's B.B.C. talks, *Following Jesus,* have been published by Independent Press at 1s.

Doctrinal Preaching (Berean Press, Birmingham, 2s.) is Dr. W. E. Sangster's 1953 Joseph Smith Memorial Lecture.

The Faith and the Hope of the Future (Sovereign Grace Advent Testimony, 8s. 6d.) contains addresses by the late Thomas Houghton, editor for over thirty years of the *Gospel Magazine.*

The Fellowship of Reconciliation publishes *Security and Responsibility* (1s. 6d.) by Kathleen Lonsdale, and *Pacifism, a Personal Challenge* (6d.) by Howard Diamond.

Into the Highways by S. C. Gauntlett (Salvation Army, 6d.) gives a brief account of the struggles and victories of Salvation Army work.

Can we Prove the Truth of Religion? by Raymond Holt (Lindsey Press, 1s. 6d.) is a short Christian apologetic from the Unitarian point of view.

Wm. J. May has produced yet another fine book of talks for children and young people, *Billyhoe* (Independent Press, 3s. 6d.)

Christian Pamphlets by Mark Gibbs (Religious Education Press, 6d.) lists nearly 300 pamphlets and booklets at prices from 3d. to 2s. on religious matters of every kind. A most useful reference list for those wanting reliable guidance in buying or recommending cheaper Christian literature.

The Film Strip Guide (Religious Education Press, 9d.) gives details of film strips available for religious and social work.

The Religious Education Press has re-issued two very useful books, written by experienced teachers for the upper forms of schools: *The Book of Acts* by M. D. R. Willink, and *The Cross-Roads of History* by W. P. Cleland. The new price of each is 4s., but still excellent value. (Our notice of them appeared originally in July, 1951.) A. R. V.

MISCELLANEA

Medieval Essays. By CHRISTOPHER DAWSON. 271 pp. Sheed & Ward. 16s.

This is a reissue of Mr. Dawson's earlier book *Medieval Religion* together with four new essays and two from other books. They are all written in the charming style characteristic of Mr. Dawson's writing and are most readable. He also has an interesting point of view in dealing with this period, for he never loses sight of the existence and influence of the Moslem and the Greek worlds in relation to Western Christendom. There is not room in twelve short essays to develop his themes with any great thoroughness but as an introduction to the study of medieval culture the book is admirable. His concern is mainly literary rather than historical and the last few chapters in particular deal with the rise of the medieval epic, the *chansons de geste,* the "joyful science" of the troubadours and the Vision of Piers Plowman. The mysterious land of Provence attracts him as it has attracted many another student of medieval life and he stresses the importance of its frontier with Spain. There was a time when the Mediterranean might have become Arabic rather than Latin. Islam indeed has had far more influence on European life and thought than is usually recognized, although perhaps it has not been neglected so much as Mr. Dawson seems to suggest. Mr. Dawson, however, appears to be the obvious person to write the life of Frederick II left unfinished by A. L. Smith, for the Norman Court of Sicily was the great meeting place of East and West in the Middle Ages.

The usefulness of the book is greatly diminished by having no index.

A. V. MURRAY.

A Concise History of the Law of Nations. By ARTHUR NUSSBAUM. 376 pp. Macmillan (New York). Price $5.

To compress the history of international law into one volume is a formidable task. It has been undertaken by Dr. Nussbaum, who was formerly professor of law at Berlin and afterwards research professor of International Law at Columbia University. Practically all you want to know about the law of nations is to be found in this book, the enormous erudition of which is illustrated by the fifty-five pages of notes in the appendix which seem to refer to all that has ever been written on this subject. Indeed, if the author had not tried to cover the whole field by leaving nothing out, his book would have been easier to read. Most of it deals with the period up to the Napoleonic Wars and gives much prominence to such famous writers as Vitoria and Suárez; Grotius occupies a conspicuous place in the story. Two chapters, embracing some 100 pages only, deal with developments from 1815 to World War II, which shows how much has been compressed into a small space. What emerged from this survey is that however the law of nations is observed in the regulation of civil affairs (and this has been considerable), it is unable to prevent international conflict because the issues are too decisive and there is no means of enforcing the law. In a short summary of Soviet practice and doctrine Dr. Nussbaum points out that in contrast to it "the true international law of the West maintains the independence of nations. Thus the Soviet challenge brings home the association of international law with the struggle for freedom." Sometimes, perhaps, we shall understand this more fully than we appear to do now—unless it is then too late.

GERAINT V. JONES.

The Prophet Armed: Trotsky, 1879-1921. By ISAAC DEUTSCHER. 540 pp. O.U.P. 30s.

Biographies of Communist revolutionaries are apt to be rather drab, like the lives of their subjects, who passed much of their lifetime either in prison, in Bloomsbury and Geneva, or engaged in what appears to us as niggling journalistic and barren philosophical controversy designed to impose idealogical uniformity upon their colleagues. In an earlier book on Stalin Mr. Deutscher succeeded in describing the life of Lenin's heir in both its greyness and in the significance of its impact, and in its successor, the first volume of a large biography of Trotsky, he has turned to the most picturesque, dynamic, and by far the least drab of the men who made the Russian Revolution. For if Lenin was the architect of the Revolution, Trotsky was its most inspiring and dynamic figure, as Mr. Deutscher's account of the October Revolution and the period following it makes plain. He was also the most cultured and cosmopolitan of that uncolourful band of men, and were it not for his virile and compelling leadership and the decisive part which he played in safeguarding the Revolution by organizing the Red Army out of nothing, the pattern of European and even world history during the last thirty-five years would have been very different. Indeed, one of the many things which emerge from Mr. Deutscher's brilliant and well-documented biography is the extreme precariousness with which the October Revolution managed to survive. It was almost ruined, for example, by the flood of drink in which its supporters among the soldiers and sailors were almost overwhelmed until Trotsky's intervention. It was nearly defeated by the Whites. It was promoted by a small minority. The Treaty of Brest Litovsk did not help it. Yet it survived; and it did so without, at first, the threat of terror, for Trotsky feared above anything a movement which was likely to go the way of the Jacobinism of the French Revolution. Another thing of which this biography reminds us is the comparative tolerance of the early Bolsheviks, who did not contemplate the monolithic police-state which Stalin clamped down on Russia. What would have happened if Lenin had not died when he did, if Trotsky had not been exiled, and if Stalin had not emerged, are subjects on which the historical imagination might be interestingly, though unprofitably, exercised. What we do know is how events turned out, perhaps with a sort of inevitability, and in their shaping Trotsky's function was all-important. One should not anticipate Mr. Deutscher's second volume: but the fate of Trotsky, the creator of the Red Army, was not unsimilar to that of Ernst Roehm, the creator of Hitler's Storm Troops. The great revolutionary becomes the arch-heretic. GERAINT V. JONES.

The Palestine Problem Today. By C. H. Voss. 64 pp. Beacon Press, Boston, Mass., U.S.A. 75c.

This little book gives a concise but well documented account of Middle East problems during the past fifty years, with particular reference to Jew and Arab. The account is objective and impartial and will enable the general reader to gain a clearer grasp of the forces at work in modern Israel. There are several illustrations and a double-page map. A. R. V.

Christ Re-crucified (Bruno Cassirer, Oxford, 15s.) is a novel by the well-known Greek writer, Nikos Kazantzakis, and has been translated by Mr. Jonathan Griffin. This is a story of Greek peasants in an Anatolian village who plan to enact the life of Christ in a mystery play, and identify themselves with their parts to such effect that the drama of the Passion becomes reality. Besides a typically Greek love of life, we find here that meeting of extremes, of sanctity and depravity, innocence and violence, which we

associate with Dostoevsky. We find also, what we miss in Dostoevsky, a strong feeling for Nature, for the nuances of landscape, and a poet's power to suggest these in a few vivid words. It is interesting to know that the great Albert Schweitzer regards Kazantzakis as the most impressive of modern novelists. But prospective readers must be warned that this book, though never offensive, does not hesitate to call a spade a spade. In spite of its title, it is unsuitable reading for Sunday afternoons.

Olaf Stapledon's *The Opening of the Eyes* (Methuen, 7s. 6d.) is an intimate personal record of a spiritual Odyssey. It charts the passage, through doubt and darkness to serenity and the final illumination, of a philosopher to whom philosophy was a way of life and of a Christian in whose Christianity nothing could be taken for granted. When the author died in 1950 the manuscript of this, his last work, was unfinished, though its message is complete and unambiguous. It has been scrupulously edited by Mrs. Stapledon, and is introduced by Dr. E. V. Rieu, who pays tribute to the generosity and integrity of "a great thinker and a good friend".

The 'Sheldonian English Series' (O.U.P., 6s. each) provides selections from the work of great writers presented against the background of their lives and times. The first two volumes are *R. L. Stevenson,* presented by Mr. M. R. Ridley, who is also the general editor of the series, and *Coleridge and the Wordsworths,* by Miss Hester Burton. In each case the editorial comment, biographical and critical, is interwoven with the extracts from the writer's works. With the poets the advantage of this method is obvious: 'The Ancient Mariner' and 'Tintern Abbey' cease to be almost impersonal anthology pieces and become "the living thoughts of living people". With prose-writers the effect is not always so happy: short stories such as 'Thrawn Janet' may be given entire, but it is almost impossible in a brief extract to suggest the quality of *Weir of Hermiston.* Though clearly intended for the young or unsophisticated reader, these volumes may be recommended as valuable 'refresher courses' for the enthusiast. They are beautifully produced and small enough to fit comfortably into the pocket.

P. A. SPALDING.

How the Earth is Made. By PETER HOOD. 64 pp. O.U.P. 8s. 6d.

This is the third volume in the Oxford Visual Series, which seeks to set forth, by description and pictures, modern knowledge of the natural world. The books are intended for general readers, older or younger, who wish to gain a clear outline knowledge of such subjects as astronomy, geology and biology. The present volume shows how the surface of the earth has come to be as it is, deals with the origin of rocks, mountains and rivers, shows the effects of the ice ages, and outlines the evolution of plants, animals and man. Those seeking further information are provided with a useful bibliography.

A. R. V.

A Bird Book for the Pocket. By EDMUND SANDARS. 247 pp. O.U.P. 15s.

This is the fourth edition of a book first published in 1927. It is intended for the general reader and bird-watcher rather than for the scientific ornithologist: but it contains a mine of concise information about the nature and habits of the birds that inhabit or visit the British Isles and over 100 pages of coloured plates to facilitate identification. A feature of the illustrations, of special value for purposes of comparison, is that they are on a uniform plan: all birds are pictured side view facing left, small birds half life size and large birds one-fifth. Great care has been taken with colouration, the plates having been remade for this new edition. The book is excellently arranged, and is indexed with both popular and scientific names.

A. R. V.

PERIODICAL PUBLICATIONS

Hibbert Journal (April) concludes 'The Utopian Heresy' by the late Dr. S. L. Franks; 'Through Modernism to Humanism?' by Prof. H. L. Stewart; 'The State and Catholic Power in the United States' by Paul Blanshard; 'Faith and Existence' by Prof. W. H. Poteat; 'The Theologian as Historian' by Dr. G. Zuntz with a 'Brief Reply' by Prof. Hal Koch; 'The Angelic Choirs' by Dr. J. H. M. Whiteman.

International Review of Missions (April) includes 'The Christian Approach to the Jews' by Rev. Göte Hedenquist; 'Christianity and the non-Christian Religions' by Prin. David G. Moses; 'Parallels and Contrasts' by Dr. T. H. Croxall; 'Communicating the Gospels to Muslims' by Dr. F. F. Goodsell; 'Polygyny among the Bantu of French Cameroun' by Prof. Norman A. Horner.

Theology (April) includes 'Revisions of the Eucharistic Rite in the Anglican Communion' (1) by Rev. C. K. Sansbury; 'Clothes in Church' by Canon F. Bennett; 'Luther Re-considered' by Rev. W. O. Chadwick; (May) 'Massing Priests' by Rev. F. B. Welbourn; 'The River Line' by Mr. R. T. Davies; 'Hymnals and History' by Rev. Marcus Donovan.

The London Quarterly and Holborn Review (April) celebrates the third jubilee of the foundation of the B. and F. Bible Society in a number of articles by Rev. Eric Fenn; Dr. S. B. Frost; Rev. Kenneth Grayson; Rev. S. Clive Thexton; Dr. Norman H. Snaith; Rev. C. Leslie Mitton; Dr. Frank C. Laubach; Prin. A. Victor Murray; and the centenary of James Montgomery in articles by Rev. Arthur S. Holbrook and Dr. J. Alan Kay.

The Friends' Quarterly includes 'The Quaker Approach to the Bible' by Prof. Henry J. Cadbury; 'Christian Pacifism Reconsidered' by Dr. E. L. Allen; 'The Nature of Religious Experience' by Horace B. Pointing; 'Wordsworth, His Circle and the Quakers' by H. Rossiter Smith.

Baptist Quarterly (April) has 'The German "Te Deum"' by Sydney H. Moore; 'Fishwick and Ward' by Frank Beckwith; 'Religious Beliefs of the Levellers' by Rev. D. Mervyn Himbury and 'What Baptists Stand For' by Prof. G. Henton Davies.

Church Quarterly Review (April-June) pays editorial tribute to the late W. R. Inge and includes 'The Early Evangelicals' by G. C. B. Davies; '*Quid Athenis et Hierosolymis?* Christianity and the Greeks' by J. N. Rowe; 'Reason and Revelation: Is Barth Consistent?' by B. M. G. Reardon; 'Christian Missions and Other Religions' by D. W. Gundry; Book Reviews (30 pages are very good).

The Modern Churchman (March) has tributes to the late Bishop Barnes by Sir Henry Self and W. R. Inge by the Editor; 'Liberalism is not Dead' by the late W. R. Inge; 'Medical and Clerical Co-operation' by Dr. H. F. Green; 'Fifty Years of German Religion' by Rennie Smith; 'Scientific Revolution and the Church' by H. W. Newell; 'Atheism of Sartre' by M. J. Marson.

Expository Times (March) includes 'Important and Influential Foreign Books' by Dr. Vincent Taylor; 'The Drama of the Fourth Gospel' by Rev. Kenneth Lee; 'N. T. Commentaries: Epistles and Revelation' by Rev. C. H. Barrett. (April) 'Wait on the Lord' by Dr. J. G. S. S. Thomson; 'Albert Schweitzer and Eschatology' by Prof. H. G. Wood. (May) 'The Christian Hope and the Problem of Demytheologizing' (1) by Prof. Bultmann; 'Speaking about Sin in the Modern World' by Rev. James Stewart; 'W. Wrede's *The Messianic Secret in the Gospels*' by Dr. Vincent Taylor.

Review of Religion (March) includes 'Enlightenment' by Daisetz Teitaro Susuki; 'The Vision of Archetypal Light' by J. H. M. Whiteman; 'On Alleged Contributions of Religion to Ethics' by Joseph Margolis. There are 60 pages of book Reviews and Notes.

Harvard Theological Review (Jan.) includes 'The Fourth Gospel, Ephesus, and Alexandria' by Rev. H. C. Snape; 'Portrait of a Devout Humanist: Abbé Henri Bremond' by Alastair Guinan (40 pages).

Theology Today (April) includes 'A Letter to Presbyterians' (a statement adopted by the General Council of the Presbyterian Church in U.S.A.); 'The Newest Form of Infidelity' by Robert T. Handy; 'Communication and Responsibility' by Karl W. Deutsch; 'Where does the Missionary Begin?' by Allen Cabaniss; 'Evangelism on the College Campus' by Hubert C. Noble.

Yale Review (Spring) includes 'Europe v. Asia in American Strategy' by Herbert Feis; 'Hamlet' by Karl Polanyi; 'The Revolt of Existence' by John E. Smith; 'British Colonialism' by W. T. Stace; 'Soviet Physics' by Martin Gardner; 'The French Socialist Party' by Joel Colton; 'The Denigration of Masaryk' by Richard Hunt.